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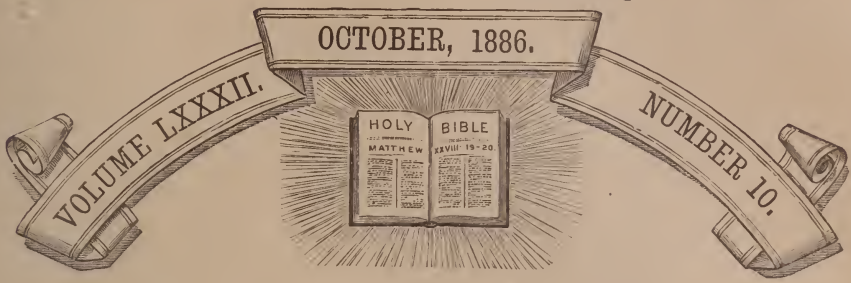
THE MISSIONARY HERALD



CONTENTS

Editorial Paragraphs 367

What will One Hundred Dollars do for the Board? . . . (One illustration.) 373

A Trust not to be Declined. 375

Progressive Japan. *By Rev. Orramel H. Gulick, of Okayama* 376

Sir Monier Williams on the Sacred Books of the East 378

Letters from the Missions 381

EAST CENTRAL AFRICAN MISSION. — *From Mr. Richards and Mr. Ousley* 381

EUROPEAN TURKEY MISSION. — *From Mr. Clark and Miss Stone* 382

WESTERN TURKEY MISSION. — *From Dr. Constantine, Miss Page, Mr. Bartlett, Mr. Baldwin, Mr. Farnsworth, Mr. Smith, Mr. Parmelee, and Miss West* . 384

MADURA MISSION. — *From Mr. Chandler* 388

CEYLON MISSION. — *From Mr. Howland* 389

HONG KONG MISSION. — *From Mr. Hager* 390

JAPAN MISSION. — *From Mr. Atkinson* . . 390

WESTERN MEXICO MISSION. — *From Mr. Crawford* 394

NORTHERN MEXICO MISSION. — *From Mr. Case* 394

Notes from the Wide Field 395

Japan: Statistics of Evangelical Work. — Africa: The Livingstonia Mission; A Bloody War Stopped; Shoa and the Country of the Gallas. — Persia: A Mohammedan Convert. — Formosa: A Joyful Anniversary.

Miscellany 399

Reorganization of Christian Giving.

Notes for the Month 400

Special Topics for Prayer. — Marriages. — Arrivals at Station. — Arrivals in the United States. — Departures.

For the Monthly Concert 401

Memorial Thank-offerings. — Seventy-fifth Anniversary 401

Donations 401

For Young People 407

"*Old Lester.*" (Two illustrations.)

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THE

MISSIONARY HERALD.

VOL. LXXXII. — OCTOBER, 1886. — No. X.

CLOSE OF THE FINANCIAL YEAR. — The total receipts for the year from donations and legacies are $491,438.95. Deducting a special exceptional donation of over $19,000, which came into the treasury the preceding year, donations have advanced by about $16,000. From legacies which, the preceding year, were exceptionally large there has been a falling off of about $14,000. That the report at the close of the year is as favorable as it is, hearty thanksgiving should be rendered to God. That the long-desired signal advance in contributions by at least twenty-five per cent., carrying the regular annual receipts to an increase each year of not less than $100,000, has not yet announced itself, we regret, but shall continue to aim for it every new year. With strong faith and good courage let us now prepare to go up to our annual convocation at Des Moines, praying that we may all receive a fresh anointing from on high.

THE announcement of arrangements made with the railroads for those attending the Annual Meeting at Des Moines will be found on the third page of our cover. It is possible that some later notice on the matter may appear in the religious newspapers. It will be seen that those who wish to avail themselves of the reduced rates must secure certificates beforehand to be used when they purchase their tickets.

THE church at Guadalajara, Western Mexico, received some time since from the Greenville Church and friends in Greenville and Woodburn, Illinois, assisted by a few other personal friends in other places, a communion-set complete, heavy-plated and of beautiful design, the cups lined with gold, — the whole at a cost of over $60. The original donor was Olive Larrabee, a humble but very faithful and earnest worker in the Greenville Church, now gone to her reward. If this beautiful and generous gift has not been acknowledged before in the *Herald*, it has been by inadvertence. Such gifts are always timely and deserve a prompt and grateful recognition.

THE English Church Missionary Society has received intelligence by telegraph of the death of Mr. O'Flaherty, of the Uganda Mission, Central Africa, while on the Red Sea, on his way to England. King Mwanga had given permission for Mr. O'Flaherty, on account of his protracted ill-health, to leave Uganda, though he had refused to allow Messrs. Ashe and Mackay to do so; but the permission came too late, and this valuable missionary, who has from the early history of the work in Central Africa done such noble service, has fallen by the way. The missionaries who remain at Uganda, though hedged about with many difficulties, are still hopeful for the future of their work.

During the absence from the country for three months past of the editor of the *Missionary Herald*, the magazine has been under the immediate care of Rev. Frederic R. Abbe, of Dorchester, Mass., who has rendered excellent service in this department, as our readers can abundantly testify.

On returning to his office after a period of enjoined rest the editor of the *Herald* finds not the anticipated personal greeting of the publisher, Mr. Hutchins, but his vacant chair and the unfinished work which he was so suddenly called to leave. It will not be deemed out of place for one who has for several years been associated with Mr. Hutchins in the care of this magazine to add his testimony to the many already given to the excellence of the man and to the value of his work. No one who came in contact with him could fail to recognize his marked ability and his untiring energy, but one needed to be close to Mr. Hutchins to appreciate fully his fidelity to principle, his readiness to sacrifice himself in the interests of others, his kindness of heart, his loyal devotion to his friends and the cause for which he labored, and his earnest and trustful piety. His official position rendered it necessary for him to attend to a multiplicity of details, calling for quickness of judgment, promptness of action, and the exercise of much patience. A man of the strictest integrity, those who knew him best could always see amid the varied and often perplexing duties of his office that he had a generous and kind heart. To our missionaries and our Board of Missions he has been an invaluable friend and servant. One feature of his Christian character came prominently to view during recent years, while he was passing through an extraordinary series of personal afflictions. The sorrows which it would seem must crush him did not do so, not because he was a Stoic but because he was so true a Christian. A most tender husband and father, yet when children and wife were taken from him, he had such unfaltering faith in God, such a firm grasp upon the divine promise, and such a vision of the future life, that he never lost courage. He did not need, though he dearly prized, the words of consolation brought by others, for when friends came to him in the times of his affliction they found that it was he who could speak best of the divine comforts and promises. Mr. Hutchins had a large work to do, though it was not conspicuous, and he did it faithfully and well. His associates may well pray that they may be found as faithful and may be as ready for the end.

Just as we go to press, word comes that the Bulgarian Christian newspaper, the *Zornitza*, issued by our mission at Constantinople, has been suppressed by order of the Turkish government. The ostensible cause for this sudden and unexpected action of the officials was the publication of some facts respecting brigandage in Macedonia, coupled with a call upon the government to examine the statements and defend the right. It is hoped that this suppression will be but temporary.

The Prudential Committee has appointed Mr. Charles E. Swett, of Winchester, Mass., to fill the place made vacant by the death of Mr. Hutchins, as Publishing and Purchasing Agent of the American Board. Mr. Swett comes to this work warmly commended as a man thoroughly qualified for the arduous and responsible trust.

A LETTER has been received by the Foreign Secretary of the Board from the Congregational Church in Guadalajara expressive of their esteem and Christian regard for Mr. Crawford, who has for some time had the immediate care of this church, but has now been transferred to the Northern Mexico Mission. The letter is signed by a large number of the members of the church and congregation, and expresses their thanks for the zeal and self-sacrifice with which Mr. Crawford has imparted to them the blessings of the gospel. They are pleased to recall also the influence exerted by himself and wife through their Christian lives and example. Such an expression of kind feeling on the part of those Mexican Christians is very welcome to us and must have been a great satisfaction to Mr. and Mrs. Crawford on leaving Guadalajara for another field of labor.

THE people of Des Moines, Iowa, have made ample arrangements for the reception of the Board and its friends at the Annual Meeting. They have engaged the Opera House in their city as the most commodious building in which to hold the sessions, and they anticipate a large gathering. The East and West will meet together for prayer and consultation concerning work for Christ's kingdom throughout the earth, and it is hoped that a new impulse will be given both to Home and Foreign Missions as the fellowship between these two branches of the one work is practically illustrated. Let there be much prayer for the success of the meeting both by those who attend and those who cannot be present in person.

WE have good news from West Africa, where the mission is rejoicing in the hope that some of the girls, as well as the lads, who have been under instruction have truly entered upon the Christian life. These youth express their determination to follow Christ, in clear terms, and they seem to be in earnest. Messrs. Fay and Sanders are to make a vigorous effort to secure the consent of the king of Bihé to their settlement in his country, and, if they fail in this effort, they will probably establish a station at Chivula.

THE reports of the massacre in China we trust are exaggerated. They doubtless refer to the Roman Catholic converts in the interior. The province of Scz-chuen is distant from the seat of government and a sudden *émeute* might produce very disastrous results. Aside from the Roman Catholics, there have been within the province missionaries of the American Methodist Board and of the English China Inland Mission. We are glad to learn that a telegram has been received at the office of the Methodist Board stating that their missionaries are all safe, though they have been obliged to flee to Shanghai.

HAVE any of our friends copies of Barnes's Notes or Matthew Henry's Commentaries which they would like to give to the native preachers of Central Turkey and elsewhere? These preachers read English and greatly need these aids in Bible-study. Mr. Christie, of Marash, writes that Barnes and Henry are in great demand, and that friends who can supply copies may feel sure that they "are helping on the preaching of the gospel in a most excellent way." The books may be sent to the care of C. N. Chapin, Room 14, Congregational House.

The International Missionary Union had, from all accounts, a most enjoyable and profitable series of meetings, August 4–11, at Thousand Island Park, on the St. Lawrence River. Sixty-one missionaries in all were present — Methodist, Congregational, Presbyterian, Baptist, Reformed, United Brethren — from all parts of the world. The time was mainly occupied in addresses, in presenting and discussing timely papers, in singing in various languages, in mutual and grateful cheer. These missionaries must return to their various fields of labor with fresh courage and hope. They passed also a series of most important resolutions, condemning the unjust and inhuman treatment of the Chinese in this country and urging upon Congress the passage of the Indemnity Bill at once upon its reassembling; protesting against the continuance of the opium-traffic in China; favoring missionary union and coöperation in all Christian work among the heathen, organic union of church families, and federal union among all missionary societies laboring on the same field; and cordially endorsing the recommendation of the Prudential Committee of the American Board, that the seventh of November next be observed throughout the Protestant world as a Day of Special Prayer for Foreign Missions.

In concluding his report of the station conference at Constantinople, Mr. C. A. S. Dwight well says: "Great reason exists for gratitude to the Supreme Ruler of affairs that amid a variety of conflicting and disturbing influences besetting the evangelical cause in Constantinople, in the face of difficulties seeming to thwart all advance, and notwithstanding oppositions seeming to insure well-nigh complete destruction of cherished interests in the field at large, the work of Christ has yet progressed with so great a degree of success, with losses so few and gains so many. In spite of hostile influences ever active and great practical difficulties in the way of religious advances peculiar to Turkey, the movement in favor of an evangelical and pure type of religion in this great centre of Eastern thought and life has continued with the momentum of a determined purpose and true consecration, in the might of an ever-helpful divine presence."

Theatre services have been held with excellent success in the Kobe station and out-stations in Japan. The audiences have been limited only by the capacity of the buildings, and have been addressed on the vital theme of personal salvation. The movers are almost invariably the churches, or companies of believers where churches are not yet organized. They also pay all the expenses, and the missionary is present only as an invited speaker, responsible for nothing but the truth and earnestness of his address. These meetings are attended by all grades of society, and by both sexes, and great good is anticipated.

The Christian is a weekly religious newspaper, now the only one published in Japan in the interest of Christianity. It is aided by three coöperating missions, the Presbyterian, the Reformed, and the American Board. It contains a half-page in English, which will furnish the latest religious intelligence from the Japanese world, and would doubtless be of interest to many in this country. The price by mail is yen 1.90, or $1.50 in gold. Subscriptions may be sent to the Keiseisha, 6 Takiyama Cho, Kyobashi Ku, Tokio.

THE missionaries report from Japan a most intense and wonderful enthusiasm among the natives for the study of the English language and literature. The storekeepers of fifty-five bookstores in two places say that half the books they sell are English. "It would seem," says Mr. Gulick, "as if this whole nation is yet to learn to read the English language."

NEW illustrations are constantly appearing of the influence of missions upon commerce. Within the eleven years since the Livingstonia Mission of the Scotch Free Church was started on Lake Nyasa, in Central Africa, Great Britain has found a market in that region for over one-half million yards of cottons, twenty-five tons of beads, seven tons of soap, besides quantities of other articles. This is but the beginning of a commerce which may increase almost indefinitely.

THE political situation in Bulgaria is such as to awaken deep concern. Prince Alexander, whose conduct has been such as to commend him not only to the affections of his people but to the admiration of all highminded men, has been made the victim of intrigue and compelled to abdicate. The hand of Russia in this matter is clear. Her purpose is obvious, namely, to prevent the establishment between her territory and the Bosporus of an independent nationality under the lead of a vigorous prince. She, therefore, incited sedition, which resulted in the abduction of Prince Alexander. The return of the prince and the enthusiastic plaudits of the people furnished ample evidence that his abduction was no act of theirs, and that he is the choice of the nation as its ruler. But his humble submission to the Czar on his return was answered by a letter which can only be properly characterized as brutal, and, rather than expose his people to a bloody war with little hope of success, Alexander has withdrawn. It is impossible to comprehend the motives of Germany and Austria in remaining silent while Russia thus scores a victory and quietly brushes aside one great obstacle in the path of her ambition. Some purposes not yet apparent must be the ground for this singular conduct on their part. Can it be that this is but the first act in a new division and absorption of territory by the three emperors, as Poland was divided by their ancestors? We await with no little anxiety the developments of the future. To human view the change must be unfavorable to missions. But God reigns over all, and in the interests of his kingdom he can bring to nought the counsels of men. To his loving watch and protection let our friends commend our missionary brethren in Bulgaria and the work in which they are engaged.

THE Turkish government grows more and more aggressive and persistent in its hostility to the schools under the care of our missionaries. Recent tidings from Constantinople are not reassuring as to the course the Minister of Public Instruction may take in relation even to schools established long ago. In Austria, also, the government seems to be retrogressive, and preaching-halls in Prague and Weinberge have been closed. Appeals have been made to the *Ministerium* at Vienna, and no effort will be spared to maintain the degree of religious liberty which has recently been enjoyed. Our brethren call for, and should have, the prayers of all friends of missions, that God would so dispose the hearts of rulers that they shall not oppose His work.

Rev. Mr. Pettee wishes two corrections to be made in his "Condensed Sketch of Japan," published in the July *Herald*, namely: that the government telegraph business amounts now to $2,000 a day instead of $50,000, and that the *Civil* Code is not yet published and will be based, it is supposed, on that of Germany rather than on that of France.

Most pleasing evidence of the regard in which a faithful missionary is held has been given quite recently in the case of Rev. Joseph T. Noyes, of the Madura Mission. Striken down by a severe illness, he was remembered in prayer not only by his own mission circle but by many English friends as well. He soon had tidings from all parts of the mission-field that the native Christians in numbers of churches were praying for him. Prayer was offered in his behalf, unsolicited, in the English Episcopal Church. Special interest was shown toward him by the venerable Bishop Caldwell, who said that the recovery of Mr. Noyes seemed to him a miracle in answer to prayer. Such experiences are a part of the compensations realized on mission ground and draw Christian hearts into closer union with each other and with the one Lord.

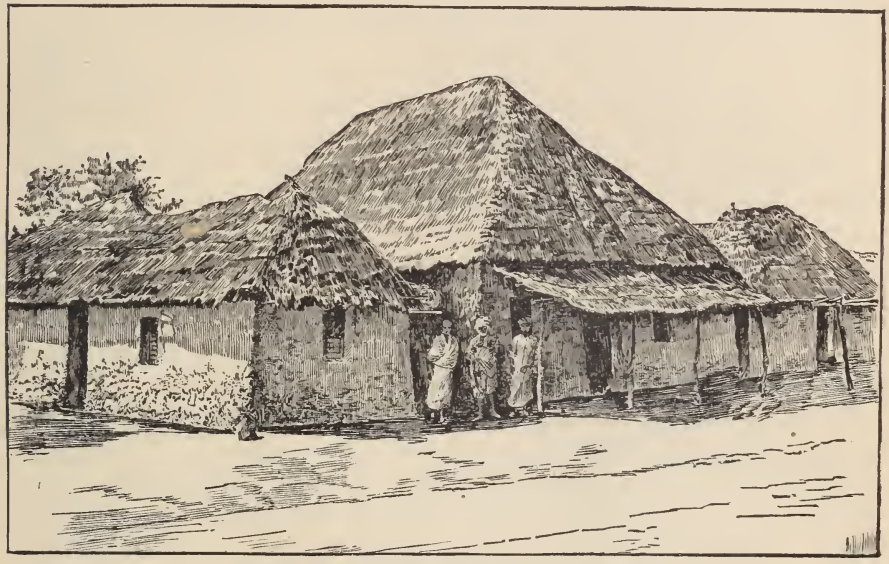
It is reported by the *London Standard* that within a little over a year the number of Roman Catholics in China has fallen from two millions to four hundred thousand. Whether this statement is exactly true or not, it is unquestionable that a great decrease of their converts was the ground for the scheme of the Pope to appoint an ambassador to reside at Peking, for it is well understood that the reason for this defection was the hostility awakened among the people against the French, whose military and diplomatic operations in China have excited the greatest disgust. Inasmuch as the French consuls in China have heretofore exercised the privilege of protection to all Roman Catholics who travel in the interior, the Chinese have naturally enough confounded Catholicism with the French power. It is apparently to disabuse their minds on this subject that the Pope formed his determination to open direct diplomatic relations with the government at Peking. The proposal has excited the wrath of the French President, who has threatened to withdraw the French Ambassador from the Papal Court if the Pope persists in his purpose. There would be an inevitable loss of French prestige in China if her consuls should lose the power they have heretofore exercised. The Pope is certainly in straits. He can hardly afford to break with France; neither can he sit still while converts to Catholicism are rapidly diminishing.

We little realize in this land the longing the lonely missionary has, in the dense darkness of heathenism, for Christian society and Christian privileges. The following from a letter from a missionary at Pasumalai, India, in *The Pacific*, tenderly expresses this, and ought to bring a response of prayer from all who read it: "We are starving for the preached Word, and for Christian helps and communion with saints. You little know your privileges at home, nor the value of them; but if you could be deprived of them for about six months you would duly appreciate and sigh for them. I understand why Paul asked his disciples to pray for him. Those in the thick of the fight need much prayer continually ascending for them."

WHAT WILL ONE HUNDRED DOLLARS DO FOR THE BOARD?

BY REV. JOHN S. CHANDLER, OF MADURA, INDIA.

It will do a great variety of useful things. The accompanying picture shows what it will do for the Madura Mission in South India. When a few people in a village feel interested in the matter of becoming Christians, they generally start by asking for a school. Of course they are few in number, and generally poor, and able to do but little for themselves. No place can be rented. The common village rest-house, which is often used for such a purpose, cannot be had for a Christian school, for the heathen would prevent it or make it so uncomfortable for teacher and scholars as to break up the school after it was started; and the houses of the interested persons themselves are altogether too small for them to



CHURCH AND SCHOOLHOUSE IN SOUTH INDIA.

offer any place in them. So a schoolhouse must be built. They will give in labor a small portion of the expense, from an eighth to a half, and they ask the Board, in the person of its missionary, to give the rest. He will therefore give them say $25, and for that they will erect the building on the left in the picture above, having two parts, that to the right of the door for a schoolroom, and the other a single room for the teacher to live in.

If a good teacher can be secured, he will not only be able to teach the children of the new accessions, but will also draw in a goodly number of heathen children. In the course of a year the schoolroom will be too small for the school and his own room too small for himself. But still he keeps on in such straitened circumstances through a second year, and sometimes longer. In the meantime, if he has been faithful not only in teaching the children, but also in instructing all the members of the congregation in the knowledge of the Bible

and the history of Christ, he will have gathered a small congregation quite too large for the little schoolroom. Then another step must be taken. A small church or prayer-house must be built, and that will cost about $50. This is the central building of the picture. Its materials are the same as those of the schoolhouse, namely, mud walls and thatched roof; the walls whitewashed and the floor sprinkled with the common cleansing fluid of the country, diluted cowdung.

The next thing is for the teacher to get married. He is now older than when he came, has a school to occupy his attention in the daytime, and a congregation to be looked after during the evenings and on Sundays, and he ought to be a married man. But the little room is quite too small to accommodate a family. So a separate schoolhouse must be erected, that he may have all of the first for himself and wife. The building to the right is the schoolhouse, and that will cost $20 more. It need not have its rooms enclosed on the inside, as a side door from the church opens toward it, and a back wall encloses both.

It will take several years to accomplish all this. In the meantime the perishable materials of the teacher's house will have suffered from wind and weather and white ants. The whitewash, as the picture shows, is washed off the walls; the roof is beginning to sag and show its ribs, and immediate repairs are called for. These will use up the small remnant of the $100. There stands the teacher to the right; next to him is an old man, the leader of the congregation; and on the left is the teacher's wife. Her industry is indicated by the *paddy* (rice in the husk) opposite her door spread out on the ground sprinkled with the cleansing fluid.

Here, then, is a suite of buildings necessary for missionary work in a good-sized village, and all for $100! If the people are able to give an appreciable portion of the expense, or if the buildings are a little smaller, $75 is sufficient.

There is another use for $100, even more important. If the congregation has increased satisfactorily, it requires more attention than a teacher can give to it out of school hours. And individuals in neighboring villages are interested in the Christian religion. All these must be sought out and taught the truth. So, while the teacher is left to the care of his school, a catechist must be appointed to do pastoral work in the congregation and evangelistic work in the villages. The teacher's salary is $40 for the year, and the catechist's, $60. So $100 will carry on educational, pastoral, and evangelistic work for a year. No better annual expenditure of $100 can be made than that.

Again, these teachers and catechists, as well as pastors and Bible-women, have to be trained from the children of the congregations, and in schools of a higher grade than the village school. Their parents cannot afford to pay for their board, but will pay tuition fees and provide books, and, in the case of boys, clothing. The board of a boy costs $10 a year, and the board and clothes of a girl, $15. So $100 will keep four boys and four girls in a mission boarding school one year. Most of the agents of the Madura Mission have been assisted by the mission in this way, and the mission has to get its appropriations from the Board in Boston. But not all the scholars are trained for mission service. Many return to their villages to become earnest, useful lay-members. But, whether

they go back to be more intelligent Christians or go on to become trained preachers, one can hardly find a better way of spending $100 a year than this, the training of eight promising children for God's service.

All these methods cluster about the work represented by the buildings in the picture. There is much more work to be done, — substantial edifices to be erected for the larger churches and schools, bells and communion services to be provided for churches, wells to be sunk where the rock is hard and the water scarce, dispensaries to be provided for, tents to be bought for itinerating tours. And $100 will go as far in these directions as in those described. "Bring ye the whole tithe into the storehouse."

A TRUST NOT TO BE DECLINED.

THERE are certain trusts which we are at liberty to decline, important though they are; and possibly for the very reason that they are important it may be proper for us to refuse them. The interests involved may be so great and we so incapable of rightly conducting them that duty would require us to turn them over to those who can attend to them. A farmer should not assume a trust which only a lawyer understands. An ignorant man ought not to attempt a task which none but a scholar can fittingly perform. Each man should know his own powers and should resolutely keep from entering into engagements which he is incompetent to fulfil.

But on the other hand there are trusts which cannot be declined. They are placed upon us, and to refuse them is the clearest infidelity to duty. Such a trust is that imposed upon parents. Their children are theirs to train and protect, and they can not escape the obligation. To refuse it is recreancy to every moral obligation. Sometimes a parent may find himself so circumstanced that he cannot attend personally and directly to the care of his children, but he cannot on that account escape the trust committed to him. His first business is to secure some other watch and protection which shall take the place of his own. The trust is his, and if he is obliged to place it in other hands for a time, it is still his duty to watch, though through another, over his own offspring.

Now Christians are put in trust with the gospel. Does this belong to the class of trusts which may be refused? Can we decline to assume the obligation as we may some other obligations which we are asked to take? There are some who seem by their conduct to answer this question in the affirmative. They say by word or act that they are not fitted to preach the gospel, and they see no way in which they can be expected to do much for the advancement of the kingdom of Christ. They ignore all obligation resting upon them in this matter. The work they may admit is an important one for those who are qualified for it, but it is not their work. No greater mistake than this could be made. The gospel is a trust given to every renewed soul. The treasure which is thus given is to be used according to each man's ability, to be sure, but to be *used* and not neglected. Every converted man has received a light that is not seen by the unconverted. He has a knowledge hidden from others. This light and knowledge may be imparted to those who need it. To refuse to impart these gifts is to be recreant

to Him who gave them and is a wrong against those who need them. The gospel is a trust which cannot rightly be refused any more than can that given to parents for their children. The simple fact that one is capable of receiving the gospel is evidence that he is also capable of using the gospel for the purpose for which it is imparted to him. Let no man think to escape the obligation which comes in connection with this trust and be guiltless. The world needs Christ. Souls all around the globe are perishing because they know not the redemption Christ came to earth to bring. Woe be to us if we are faithless to him who has reposed such confidence in us as to put us in trust with this gospel. May we rather gladly accept the obligation in thankful remembrance of him who will help us to fulfil the trust he has committed to us.

PROGRESSIVE JAPAN.

BY REV. ORRAMEL H. GULICK, OF OKAYAMA.

"TELL us, watchman, what the signs of progress are." These are the words of inquiry. Shall we reply: "Peaceful progress holds it way"? Yes; *peaceful* progress, but not reposeful. There may be times when the upward progress of nations has been developed in tranquillity. But such is not the distinguishing feature of the condition of any nation during this fourth quarter of the waning century. Restless, anxious activity is the condition of even staid Old England; and such is emphatically the present condition of New Japan.

In 1881 the Mikado, showing an enlightened regard for the wishes of his subjects, by imperial decree announced that in nine years thereafter he would grant to his subjects the boon of a National Representative Assembly. The ardent progressionists are waiting for the year 1890, the twenty-third year of the present emperor's reign, and praying for the dawn of the day when a Representative National Assembly shall afford a panacea for national ills and individual woes; when, in a new and important sense, Japan shall take her place among the nations of the Western world who are guided by constitutional law and where the people have some voice in the affairs of the nation. That the emperor and his advisers no less than the statesmen, the scholars, the editors, and the *literati*, all bear in mind the approaching year 1890, there is abundant evidence.

Many changes have occurred in the government of Japan since the revolution of 1868 placed the present emperor, then a boy in his teens, upon the throne of his ancestors whose dynasty dates back to a period earlier than that of the Cæsars. But the most important of all these changes was that which took place during the last days of 1885. Up to this time the sources of power, or in other words, the constitution of the government was in a measure shrouded in mystery. The responsibility of governmental acts could with difficulty be placed on any one. This condition of mystery was a legacy of the past, or of the government of the Shogun (or Tycoon), which terminated in the revolution of 1868, and whose government was popularly styled the "curtain government," or the government behind the curtain. This name was very significant of the carefully veiled or curtained condition of the powers that ruled. The government was difficult

of access and studiously intangible. The divinity and mystery that hedge about a king in Japan were made to envelop every dignitary of the land. Adding greatly to the hopeless mystery of all government matters was the duplicate or dual system by which every officer had his substitute and every responsibility was divided between two persons — either of whom could appear to be the man of power or the man of straw as might be most convenient. With the advent of the Mikado to power this condition of things gradually changed for the better. But the last vestige of the mythical condition was swept away by the reorganization of the government which was announced on the twenty-third of December last by an imperial rescript and the appointment of a prime minister and a cabinet of nine ministers as heads of the nine departments of state.

The government of Japan is no longer a mystery unsolved. The prime minister is as truly the ruler of Japan as is Saulsbury or Bismarck of their respective nations. The heads of departments are responsible to him, and he and the cabinet over which he presides are responsible to the Mikado and to the world for the manner in which they conduct the ship of state.

The Bismarck of Japan is Count Ito, the most enlightened and progressive of the statesmen of the empire. The nine other ministers are all men widely and well known in the land; but the two best known in the Western world are Count Inouye, the minister of foreign affairs, and Mr. Mori, the minister of education. The latter was formerly the minister of Japan at Washington, but for the past few years has been the minister to England. The appointment of such men to the places of power is an omen of good and a guaranty of continued upward progress that must rejoice every lover of Japan.

One feature of the new order of things is the dismission of an army of supernumeraries from every government office. It is supposed that one third of the number formerly holding office have been dismissed since the inauguration of the new *régime* last December, thus effecting a great saving in the line of salaries, and at no expense of efficiency in the administration. The constitution of the imperial government of Japan, when the promised National Assembly shall be inaugurated, will probably more nearly resemble that of Germany than that of any other of the nations of the West.

One of the most important indications in the line of progress is the movement for the adoption of the Roman alphabet in writing the Japanese language. The missionaries have long advocated this measure which is now warmly espoused by a powerful society, the leaders of which are professors in the National University in Tokio. No greater blessing of an intellectual nature can possibly come to this nation than a universal change from the use of the cumbersome Chinese characters to the simple method of writing phonetically their own native language in the alphabet of the Western world. It virtually will add from eight to ten years to the life of every student, and from three to four years to the life of all who seek to read even a newspaper. Besides this, it brings the possibility of reading to every man in the land, while learning to read effectively Japano-Chinese is an attainment possible only to scholars.

Related to this movement for the use of the Roman alphabet is the revival of the desire to learn to read English, which was never more universal than at

present. The vast resources of the learning and thought of the ages past and present that are treasured in English literature, the rising young men of Japan are determined to possess; and the fact has dawned upon many that it is much less labor to learn to read English than to read effectively the illogically constructed Japano-Chinese of the land. Webster's Spelling-book and Wilson's First Reader have been reprinted in Tokio, and the latter is sold, we may say, by the million, being retailed at seven cents. These two books are the harbingers of a mighty revolution in this island empire. As a part of this same desire for a knowledge of the English language is a demand for cheap English Testaments, an unlimited sale for which can now be secured.

There can be no question that the education of the nation through the schools is progressing apace. One is reminded, on seeing the swarms of children marching or practising gymnastics, of the happy children of the Swiss common schools which are counted the best in Europe.

But little more can be asked or expected of the postal service, which has proved itself worthy of the perfect confidence reposed in it. To this department, which includes a cheap and safe postal money-order service, is now added a post-office savings-bank system which is destined to be a great boon to the humbler classes.

The railroads, which, owing to the many rivers and to the mountainous character of the country, are necessarily built at great cost, are being extended in several directions and with funds subscribed by the people. The telegraph-lines are now extended to all the most important cities, and the shortest messages may be sent to any part of the empire for fifteen cents. The development of ocean steam communication between Japan, China, and Korea, and between the many ports of the island empire, has kept pace with the growth of Japan in other respects. One may now take a steamer from any of the prominent ports of Central or Southern Japan for any desired haven almost every day.

These causes all conspire to break up the narrow clannish spirit of the olden time. The faithful fealty of the former feudal retainer is being now transformed into the broader sentiment of national patriotism. This is the time foretold by the prophet Daniel when "Many shall run to and fro, and knowledge shall be increased."

SIR MONIER WILLIAMS ON THE SACRED BOOKS OF THE EAST.

At the late anniversary of the British and Foreign Bible Society an address was given by Sir Monier Williams, professor of Sanskrit in the University of Oxford. Professor Williams is one of the highest authorities in all matters relating to Oriental literature, and his candor is as unquestioned as is his learning. His address before the Bible Society had reference to the recent claims which have been set up in reference to the sacred books of the East, other than the Bible, that they are of such value that it is really quite unnecessary that Christians should carry their Scriptures to India and China. It has become quite the fashion in certain quarters to laud the ethical and philosophical utterances of

Brahmanism, Buddhism, and Confucianism, as though they approached, if they did not equal or excel, the teachings of Christ. Such notions are not shared by scholars of the first rank as Orientalists. Professor W. D. Whitney, in speaking of the Upanishads, has said that "the great bulk of their material is, past contradiction, the purest twaddle, a worthy continuation of the most inane parts of the Brahmanas," and he characterizes Buddhist literature as a "great insipid and washy ocean." In the address of Professor Williams before the Bible Society the contrast between the teachings of the Bible and those of other sacred books of the East is presented in such clear and trenchant language that we transfer the principal portion to our pages: —

"For myself I may claim that in the discharge of my duties for forty-two years I have devoted as much time as any man living to the study of these books. And I venture to tell this meeting what I have found to be the one keynote — the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of the Saivas and Vaishnavas, the Koran of the Mohammedans, the Zend Avesta of the Parsees, the Tripitaka of the Buddhists, or the King of the Chinese — the one keynote, the one diapason, the one refrain I have found running through them all is, salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings.

"Here, then, we make our grand contrast, and draw our broad line of separation. Our own Holy Bible, our own sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in our own sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart — they are only the thank-offering of the fruits of our faith. They are never the ransom-money of the true disciples of Christ. 'Put off the pride of self-righteousness,' says our Holy Bible; 'it is a filthy garment, utterly unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with a holy God.' 'Put on the garment of self-righteousness,' says every other sacred book of the East. 'Cling closely to it. Fold it closely to your heart of hearts. Multiply your prayers, your penances, your pilgrimages, your ceremonies, your external rites of all kinds; for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin.'

"We can understand, then, the hold which these so-called sacred books of the East continue to exert on the natives of India; for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these recently translated sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Well, then, let us take Buddhism, which is thus popularly described as next to Christianity. Let us for a moment, with all reverence, place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts almost identical with those of Christ. Be it so; but in fairness let us take a portion of Buddha's first sermon, which contains the cream of his doctrine. I should like to give it to you from the translation which has just come out at Oxford. The Buddha, who is said to be second only to Christ, made use of words to the following effect: 'Birth is suffering. Decay is suffering. Illness is suffering. Death is

suffering. Presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of thirst or craving for existence is cessation of suffering; and the eightfold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory, right meditation. This is the noble truth of suffering.' And now, with all reverence, I turn, on the other hand, to the first gracious words which proceeded from the mouth of the Founder of Christianity, as given by St. Luke: 'The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be divine, I ask, What is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners?

"And here I seem to hear some learned Orientalist — perhaps there are some present at this meeting — remark: 'Of course, it was impossible for Buddha to speak of the Spirit of the Lord, when he denied the existence of all spirit, human or divine; when he denied any being higher than himself, the perfect man; but assuredly it must be admitted that Buddha preached his gospel to the poor!' Well, bear with me for a little longer, while I point out a few contrasts, showing how vast is the gulf which separates the gospel of Buddha from the gospel of Jesus Christ. I feel that I am compelled to speak out on this occasion, even as I spoke out recently at Oxford in contrasting the Veda of the Brahmans with our own Holy Bible, for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism, as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the gospel of our Saviour — the gospel of peace — is in some quarters giving place to the gospel of misery — the gospel of Buddha — and the former seems to be becoming a little out of fashion here and there. The Buddhist gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue. But mark two or three more contrasts which I should like to place before you ere I sit down. In the gospel of Buddha we are told that the whole world 'lieth in suffering,' as you have just heard. In the gospel of Christ the whole world 'lieth in wickedness.' 'Glory in your sufferings; rejoice in them; make them steps toward heaven,' says the gospel of Christ. 'Away with all suffering; stamp it out, for it is the plague of humanity,' says the gospel of Buddha. 'The whole world is enslaved by sin,' says the Christian gospel; 'The whole world is enslaved by illusion,' says the Buddhist gospel. 'Sanctify your affections,' says the one; 'Suppress them utterly,' says the other. 'Cherish your body, and present it as a living sacrifice to God,' says the Christian gospel; 'Get rid of your body as the greatest of all curses,' says the Buddhist. 'We are God's workmanship,' says the Christian gospel; 'and God works in us and by us and through us.' 'We are our own workmanship,' says the gospel of Buddha, 'and no one works in us but ourselves.' Lastly, the Christian gospel teaches us to prize the gift of personal life as the most sacred, the most precious of all God's gifts. 'Life is real, life is earnest,' it seems to say, in the words of the great American poet; and it bids us thirst not for death, nor for extinction, but for the living God; whereas the Buddhist doctrine stigmatizes all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

"I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to

what is excellent and true and of good report in these books; but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay, their support, in that awful hour when they pass all alone into the unseen world. There is only one gospel that can give peace to the fainting soul then. It is the Book that this great Society is engaged in sending to the uttermost ends of the earth. It is the sacred Volume which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians, 'that Christ Jesus came into the world to save sinners.'"

Letters from the Missions.

East Central African Mission.

FROM MONGWE AND KAMBINI.

Mr. Richards wrote, on the second of June: —

"We have at last got the Sermon on the Mount, Catechism, the Nineteenth, Twenty-third, and Fifty-first Psalms, with a dozen or more hymns, all printed and bound in one small volume. This book is to be our 'sword of the Spirit' and 'the shoeing of our feet,' when we go out to teach and preach on the Sabbath. These have been lacking heretofore.

"The boys met with so much questioning and general disturbance in their attempts at holding meetings alone among the people that they have largely given it up; two of them still continue, and of them I have great hope. I find that I am unable to do the work on Sunday that I have set out to do. The kraals across the bay are all low, close to the bay, and filthy, because of their size. I usually get wet during the day; either the boy falls down carrying me out of the water from the launch to the dry land or the wind blows the waves into the boat, etc., so that since the cool weather came on I have had much hindrance from the fever. I have not lost any preaching service, but have been too ill to attend to work and not ill enough to keep still. Mrs. Richards has been troubled from colds and fever too, but there is nothing serious at all, though it is not altogether pleasant.

"The school-work is going on with considerable interest. Our girls' class is strengthened by the addition of the brides, and altogether we have a regular attendance of twenty-six pupils. Food is about half the price of last year and wages also are lower, so that all round we can keep more pupils on the same fund or else keep the usual number so much longer. We read the Psalms as readily in concert as do similar schools at home. The class in arithmetic is making considerable headway. Farangwana can multiply by any number, and others are approaching his attainments. The reading classes are all out of the alphabet and nearly all in sentences. There is but one class in words of two syllables — two boys only."

Mr. Ousley, writing from Kambini June 1, says: —

"We are having a vacation for a few weeks. After a session of four or five months the children appeared tired, and as I wanted more time for study, we decided that it would be best to give them a vacation. Some of them have done well. Three are able to read from the translation of the fifth of Matthew. Some twelve or fifteen are spelling and reading words of one and two syllables. The average daily attendance for May was nearly twenty-five. We taught twenty-two days in May. The boy we have the most hope for in our advanced class was present every day. The enrolment for the month was forty-six. Our Sabbath attendance average for the month of May was eighty-four and three-fifths. This is a slight increase.

"I visit the neighboring kraals every Sabbath forenoon, to call the attention of the people to the fact that the Sabbath

has come, as also to invite them to our services. Often when I go I find the kraals quite deserted, the people having gone out to harvest their crops. Most of the men and half-grown boys have gone to the rubber-fields to work. I manage to get a few men to our Sabbath services. Some interest is shown by most of those who come. I hope soon — say in a few months — to have sufficient knowledge of the language to warrant my visiting the different kraals of the district for preaching services. I am planning to begin the translation of the 'Story of the Gospel' in no distant day."

European Turkey Mission.

THE PERSECUTION AT OKOL.

MR. CLARK writes, June 25, from Samokov, in reference to the violence from which he suffered at Okol, as mentioned in the last *Herald*: —

"My co-sufferer in the beating at Okol was not a helper but a day-laborer — a poor man who, with his earnest wife, willingly went with me 'for Jesus' sake.' Our wounds were not serious, though at the time we were quite roughly handled, and were essentially healed within two weeks. The beating seems to have resulted in good. Stoïla, the wife who had been so severely persecuted, has since been well-treated. She came with her husband to bring a sick child to Dr. Kingsbury, and they both took dinner at our home. She has once since been here to the Sabbath services. We hope the persecuting husband will yet become a bold witness for the truth. As Stoïla was one day reading the Testament to some women gathered at the home of a friend of hers who had also been beaten, one of the women said: 'Why, she reads Bulgarian! this is *our* Testament.' As we have heard elsewhere, many still suppose that Protestantism gives to their people a new language as well as alienates them from their nation."

INTEREST AT BANSKO. — KRAMEN.

"Bansko work has been reported. Preacher Sichanoff arrived there a second time, with his wife and two children, a few days before us, and the interest has continued. He returned yesterday. He thinks that four persons have been converted in the past few weeks. Three women and two girls have been examined and approved for membership, and some stationary ones have seemed to start anew in the Christian life. The people have pledged for his salary for six months (July 1 to December 31) twenty-nine Turkish liras, of which the women give seven. Several persons doubled their subscriptions.

"From Bansko I went to Kramen, but found the villagers decidedly opposed to the coming of a Protestant teacher or preacher, as requested by the head-man, whom they threatened to kill if he should bring such a person to the place. Mr. Sichanoff now reports that the head-man urges that some one visit the place, at least occasionally, and he is desirous of doing so. He seems to have gained a hold upon the people and wishes to keep up the interest."

RUSSIAN INFLUENCE.

"When Mr. Sichanoff applied to the government for a *visé* to his passport, he found the official very suspicious of Bulgarians going from place to place, and he was very decidedly told that he could go to Bulgaria, but could not return without a special permit from the imperial government. However, after an hour's talk, explaining the position and work of Protestants, the officer said he wished all the people of the district would become Protestants, and that he could return if coming with his family; otherwise he would be in personal danger.

"From a reliable source he learned, when in Dubnitza on the Bulgarian side, that bands of insurgents were crossing into Turkey in order to cause movements which should favor the plans of Russia. Russian intrigue has been patent in various ways during the past months in the Roumelian elections. One of the deputies just chosen in Roumelia said to me last Sabbath in Sofia: 'We want a govern-

ment which will be approved of by Russia.' A prominent government official in Philippopolis told me: 'I foresee no good for the country; our party have made many mistakes.' In the midst of darkness on many sides, there is light above."

MUSIC. — THE TRAINING CLASS.

Miss Ellen M. Stone, writing from Samokov, June 19, speaks as follows of the very satisfactory results from the musical instruction of Mr. Sleeper and from the class for training women for Bible-work: —

"Upon the evening of graduation day Mr. Sleeper gave a sacred concert in the Evangelical Church, which drew out a very large audience, among whom were some who never had entered its doors before. The music was of a very high character both as to selection and performance. It seems marvelous what results Mr. Sleeper has achieved with the boys and girls, both in vocal and instrumental music, since he came to Samokov. His is the masterhand which draws out sweet sounds from least-suspected throats and teaches clumsy, blundering fingers something of the skill of his own.

"The training class still continues, that it may have the benefit of the examinations in the Scientific and Theological School next week. Pastor Boyadjieff is here. He has given the class a practical talk upon methods of Christian working and will give them one or two more. These talks will be of great benefit to them, coming from one who has unusual tact and skill in pastoral work as well as long experience. Next week the members of the class will return to their work. They are very thankful for the opportunities which they have had and seem to be much encouraged in their work and to feel called of God to it. One of our sweet young girls, who has had two years' experience in it and one year in school-teaching, begs to be assigned to Bible-work, as it seems to her the most blessed work in the world."

IN MACEDONIA. — IN THE HOSPITALS.

From Miss Stone's report of Bible-work for the year ending in April, we make a few interesting extracts: —

"The serene August days permitted a tour among the villages of the Razlog plain, in Macedonia, and nearly a month's residence among the Lord's people who live there. There was satisfaction in learning of fruit abounding as the result of the ministry of some of the faithful women who have there served in the past, as in Bansko, where many a Provo-Slav woman was anxious to have again such an opportunity to learn to read as was afforded two years since by the classes for women which Mrs. Anka Teneva, then the Bible-woman there, held. Hearts which were at that time awakened to desire more and better things than the mere round of daily life, which had hitherto contented them, are now longing to be taught more.

"Returning to Samokov, we were surprised by the news of the revolution of September 18, and were sent home by another way, which led to Philippopolis. A month of suspense followed. We remained in Philippopolis for the most part and were glad to aid in the vigorous efforts of the Woman's Benevolent Society of the church there in the work of helping to fit out recruits for the army. Into the midst of this work came the call, which we recognized later on as unmistakably of the Lord, to go again into the field-work, and, though the atmosphere 'smelled of powder and the knife,' as some of our Bulgarian friends said when trying to dissuade us from going, God led us safely to Sofia, and a week after our arrival came the declaration of war by Servia against Bulgaria. Then the purpose of our going was made plain. God *had* led us. Though denied the opportunity of doing what we would gladly have done in a hospital under the care of evangelical Christians, ready access was given us to any and all of the hospitals, which were hurriedly improvised to receive the multitudes of Bulgarian soldiers, who, surprised and immensely outnumbered by the treacherous onslaught of the Servians, were brought to Sofia — wounded, suffering, dying. Dire as was the need, for some days, of nursing, we recognized that there was another form of ministry for us, which none others took up. This was to try to minister comfort

to the hearts of these men and, in their hours of suffering, to point them to the life eternal. As the wounded began to convalesce, they became eager for reading. Then came Testaments and Psalms and translations of two admirable little war-stories, from Samokov, Scripture text-cards from Philippopolis, and nearly five hundred copies of the New Testament and Psalms, in a larger type, for use in hospitals, from Dr. I. G. Bliss, of the American and Foreign Bible Society, and two hundred copies weekly of the *Zornitza*, for which the soldiers were extremely thankful. What glad hours were those when at last, our lack of faith having been put to shame by the eagerness of the patients to receive the Gospels, — and never having once encountered a hindering word from attending physicians or boards of managers, — we laid aside the restraint which we had allowed to press upon us on account of the restriction of the government upon the distribution of the Bible among the soldiers, and freely gave what had been committed to our care for them! We shall never forget the happy, interested faces which, forgetting for the time their pain, bent over the Testaments, which were received as precious treasures. The blessing of God ever abides upon his Word, so we will wait in hope to know of the harvest which He will garner for his own glory from this time of seed-sowing during the war. It was eminently Bible-work, not directly among women, but among the fathers, husbands, brothers, and sons of women, and the work is one."

TAKING DEEPER ROOT. — EARNEST PRAYER.

"What we have seen and heard proves that the work of God in the hearts of the women and children of this Bulgarian nation is taking deeper root, and the laborers are appreciating more and more the privilege and the responsibility of their position. Husbands, fathers, and sons feel increasingly that their wives, daughters, and sisters must be educated in the Scriptures if their homes are to be enlightened as truly Christian homes should be. The band of teachers during the past year has been small, but consists of faithful, consecrated souls upon whose labor God's blessing rests.

"Prayer-meetings in most places have been maintained with unwonted interest and frequency, especially during the dark days of the war, when mothers, wives, and sisters unburdened their hearts before the God of battles and pleaded for his care to preserve their loved ones and their nation. Who would dare limit the power which such humble gatherings have had with God to bring answers of peace to Bulgaria?"

Western Turkey Mission.

CHEER FROM SMYRNA.

In his annual report of the Greek Evangelical Alliance, Smyrna, Dr. Constantine gives this cheering word: —

"The brethren begin to realize that contributing to the work and attending to the means of grace are not all that the Lord expects from them, and hence each one tries to work for the Master in his own sphere, and our Sabbath evening social meeting has become a gathering for consultation about winning souls. We rejoice that here in Smyrna a deeper religious interest pervades the work, and some are waiting to be admitted to the church. We have some recent cases of unusual interest. A middle-aged man, driven to despair by business troubles, tempted to find relief by suicide, came into our prayer-meeting two weeks ago and is now a most anxious inquirer. Four weeks ago a man called on me one evening, almost broken-hearted, wishing to know if there was any hope for him, and, as he gave me his history, I wondered at the longsuffering of our God. This elderly man had persistently followed a life of blackest sin; yet God was calling him to repent, and he heard the voice and, we trust, is now *one with us*. A young Jew has renounced all worldly prospects for Christ and gives us great hopes concerning his future service in the work.

"As an indirect result of this work, we rejoice that public sentiment is aroused to secure preaching in the Greek Church. A society has been formed, in the old Greek Church, of about two hundred members, who support a preacher at an expense of over nine hundred dollars per annum, who preaches twice each Sunday throughout the year. Other priests are encouraged to preach, and one Sabbath *five* sermons were preached in the Greek churches of this city. We pray that we may be kept humble and faithful and that the Lord may do yet greater things among us."

THE BOARDING SCHOOL.

In the same connection Miss Mary L. Page writes, May 14, of the Smyrna Boarding School for Girls: —

"We have been helped and comforted by the steady religious interest among the girls, especially in connection with the Greek work. Dr. Constantine's prayer-meetings have been a real inspiration. The fervor of the brethren has been like that of revival times. There has scarcely been a week in which some one has not risen for prayers or decided for Christ.

"Two of the Greek girls, who became Christians over a year and a half ago, had been hindered from joining the church by the opposition of friends at home; but of their own accord they came forward in the fall and asked to unite at the next communion. Others came with them, and on the first Sabbath in January eight united with the church. Of the boarders this year one half, or fourteen, are members of the church: six Armenians, eight Greeks. Of the remainder, eight, which includes all of the Greek boarders, have expressed their decision to live for Christ and are trying to live Christian lives. Many of these have decided this year.

"This year also has been started our first missionary society. The members of the church meet on Saturday evenings and make useful or fancy articles which are to be sold and the proceeds divided between home and foreign missions. Some of them also have mite, or *para*, boxes. At the close of the evening fifteen minutes are spent in prayer. They are all interested and enthusiastic over the society."

THE KINDERGARTEN. — A REFORMED BOY.

Mr. Bartlett, in the annual report of the Smyrna station, says of the kindergarten work: —

"The children are enthusiastic in their love of the school and of their teacher, and their parents are delighted with their progress. The change in their conduct has often been exceedingly gratifying. From wilful, disobedient, quarrelsome children, some have become gentle, obedient, and loving. The case of one little boy demands a brief notice. He was almost the personification of ugliness; was profane and quarrelsome, and so bad that the teacher of the Boys' School was unwilling to retain him. But now he has become a model of gentleness and obedience, apparently loving all that is lovable and hating all that is bad, and his teacher has strong hope that the grace of God is implanted in his heart. His influence, also, over his intemperate father has been very marked. Repeating his Bible-lessons at home, his father at length became interested in the precious words and began the daily reading of the long-neglected Book. The gratitude of his parents is unbounded, and though they are poor his tuition in full is promptly paid."

GROWTH AT SOLOZ AND YENIJE.

In his annual report of the Broosa station, Mr. Baldwin says: —

"While there is nothing of special interest from the other out-stations, we gratefully mention the blessing God has been pleased to bestow upon the labors of his servants in Soloz and Yenije. In the former place the increase has been, as it were, by natural growth, and the gain can be counted on as permanent. The people are fast approaching independence. They will probably pay one half of all their expenses this year and may ask to be organized as a separate church. In Yenije, in addition to a steady growth, there

has been a somewhat sudden awakening the cause of which is not quite apparent, but the result has been to fill to overflowing the building in which religious services are held. The average congregation of 100 to 120 was all that could really be comfortably seated. Now, however, for several months three hundred or more have pressed in until there was no standing-room even left, and in this position they have remained quiet and attentive through the whole of the service. A similar interest has been shown in the women's meetings, and they have been crowded as never before.

"Past experiences have taught us that we cannot expect all this increase to remain firm adherents to the truth; still we may, and do, believe that *many* will persevere to the end. We heartily sympathize with the brethren in this place in their disappointment over the long delay there has been in getting permission to build their new chapel. How they and we all would rejoice if they could now throw open wide the doors of their new church to the crowds that are eager to hear the gospel!"

NEW LIFE AT AZIZIA.

As a specimen of the work doing in the Cesarea station, we take the following from the annual report by Mr. Farnsworth: —

"The report of last year spoke of tokens of new life at several places, one of which was Azizia. The people in this thriving new town have shown their new life by building for themselves, without even asking help from the Board, a neat and appropriate room to accommodate their school and their Sunday congregation. They raised something more than thirteen liras among themselves. They secured something more from friends, and one of their number got some help from a brother of his doing business in America. The room will easily accommodate a congregation of 175 and, with some crowding, even 200 may be seated, as proved by the congregation at the time of a visit last January. It may be remarked, by the way, that Azizia is now one of our more interesting out-stations. The manly course of our brethren and the earnest, faithful labors of the preacher and his good wife have secured for them the goodwill of nearly all the people. At the time of the last visit of a missionary, in January, an examination of the school was attended by the kaimakam (district governor), the judge and other officials, and by many of the most influential men of the town."

ENCOURAGING WORK IN ZILLEH.

The following is from the annual report of the Marsovan station, by Mr. J. F. Smith: —

"The work in Zilleh (the ancient Zela) has been particularly encouraging. It is an exceedingly wicked city. I saw it written on the bold, bad faces of its women, who lined the streets as I entered it with a wedding procession, as also in the fierce quarrels of our mounted escort, who fought one another with cudgels and revolvers. I heard more of it from the preacher who had spent nine years among them, whose death was reported a year ago. Five persons were received to the church at the beginning of the year. These, with the exception of a Greek brother who had moved away, were the 'firstfruits' of those twenty thousand souls. After the preacher's death the place remained vacant for many months. But his life, and his death also, had made an impression. The people longed more than ever for a spiritual guide. In the fall we sent two of our theological pupils to spend their vacation there. The school ran up from 20 or 25 to 70, and the congregation from scarcely 50 to 100 and 150. Moreover ten persons, five men and five women, were added to the church. But, as usual, success developed opposition. This 'new way' was spoken against, and its frequenters were anathematized. Some ceased to come to the chapel, and some took their children away from the school. Still the greater part remained. It seemed a pity to withdraw our theological pupils in such a crisis. But it seemed an equal

pity to have them drop out of their class. Their place in Zilleh is now only imperfectly supplied by another. But we earnestly pray that He who works by many or by few, and who 'has chosen the weak things of the world to confound the things which are mighty,' will still prosper his new work there."

LIGHT AT ORDOO.

In his annual report of the Trebizond station, Mr. Parmelee thus speaks of Ordoo: —

"This year, as heretofore, the centre of progress and spiritual activity is at Ordoo. There the tide still moves on with unabated vigor. The last attempt to stop the work by persecution occurred more than a year ago, when some Greeks stoned a house in which a prayer-meeting was in progress. The offenders were summarily punished, and such a thing would not be thought of now. The work at Ordoo has not only lived down all opposition, but has gained the respect of the leading men of the town. While there lately our call on the chief-man of the Armenians was returned, as well as that on the local governor. I noticed on the walls of the Gregorian schoolroom a series of Scripture illustrations from which the Bible was taught by object-lessons. I observed too that several books published by our mission press were used as textbooks. How different all this from twenty years ago, when, on my first visit to Ordoo, the leading men of the town contemplated driving me away, and when many of our books were actually seized and burned!

"Nor have the brethren fallen into that apathy which too often follows the cessation of persecution. They are still the same warm-hearted Bible-Christians, reading the Word of God for themselves and pressing it on others. They are persistent in proselyting, not afraid to be known as fishers of men, and when one falls under their influence it is hard for him to escape without accepting the truth. From a worldly standpoint it may seem unfortunate that the greater part of these brethren are so poor that they are obliged to go abroad for several months each year in search of work. But if they preach the truth as they go, it is a happy circumstance that the light should spread in this way."

THE BIBLE IN TREBIZOND.

The important work which Miss West has been doing in Trebizond will be seen from the following extracts from her "Statement": —

"No less than fifty Armenian houses were visited during my stay in Trebizond, mostly strangers to our Protestant community — some of them many times, and none without personal spiritual conversation, often with reading of the Word and prayer. Six Gospels in Arabo-Turkish were left at Turkish houses where the women could read. In my rambles about the town I came upon three schools for Moslem children, boys and girls, taught by Turkish women — sometimes a mother with her babe in her arms. In each case I left a Gospel with the teacher, which was gratefully received. It has been a surprise that so many Moslem women can read, and that the Turks are so ready to receive and read the Gospels. I have sold not a few copies to men — six on one day in the open street. In passing a byway one afternoon with a friend, having my basket on my arm, a young Turk of perhaps twenty-five years stopped to say: 'I wish the story of the life of Jesus Christ.' In one or two Turkish houses a number of Moslem women collected and listened attentively, afterward sending for us again to 'come and preach to them.' One of the women read aloud to the others with great fluency. We spoke of Isaac as the son of Abraham. 'No; it was Ishmael,' she said quickly. 'Ishmael was the son of Abraham.' Word has come since from another Turkish house that the women had read the Gospel I left and were much pleased with it; they wished the teacher to come and visit them. Stopping to speak with some pleasant-looking Turkish women one day, one of them read aloud from the Arabo-Turkish Gospel to the others. I left it with them, and a scribe came to the door as I went on my way. I feared he might

oppose their reading; but on my return, an hour later, they were watching for me with others who had joined them, and begged me for a good visit in their houses. A day or two after five of these Moslem women came to the mission-house to see me. They were very quiet and respectful, and soon one of them read to the others the 'Sermon on the Mount' from the Testament which I handed her. As they all gathered around her in various attitudes of earnest attention, it formed a group for a painter.

"The partition-walls are breaking down and the light is spreading. In a sermon which I heard from the vartabed in the Armenian church of Trebizond, he strongly enjoined upon the mothers the duty of reading the Gospel, and has since expressed his earnest desire, in public, that 'Armenian ladies might be found to go from house to house and teach their sisters.' It may be well to mention a rather remarkable interview which I had at the house of an Armenian, not long since, as showing the working of the truth. I was invited to meet some poor ignorant village-women and tell them my message. At the hour appointed I found to my surprise a good-sized room well filled with men, as well as women, of the more intelligent class. I at once disclaimed all intention of entering into controversy, and we were soon discussing the vital doctrines of a living Christianity as set forth by Christ himself. This went on with no pause for about two hours. I was much pleased with the quietness and calmness of the speakers and the opportunity afforded me for a simple exposition of the way of salvation through Christ alone."

Madura Mission.

A ZEALOUS PASTOR. — TIMID BELIEVERS.

Mr. J. E. Chandler, of Battalagundu, writes, June 9: —

"Pastor Pitchamuttu some two years ago, while laboring as a catechist in his native village, though quite a young man, was called to the pastorate of the church at our Sanitarium, where he remained for a year. In January of this year he was installed as pastor of the church here at Battalagundu. He has entered upon his work with much zeal. His visits from house to house, holding what he calls little prayer-meetings with every family, have already resulted in some new families joining the congregation, and he is sanguine that others will follow, as one of the men is the head-man of his caste.

"During one week in every month the pastor, with six and sometimes eight of the catechists, goes on the itineracy, preaching in those parts of the district where there are no Christians. They live in a small tent which they take with them in a common cart hired for thirty-seven cents a day. This is all they need to convey them, with their tent, cooking-utensils, books, tracts, etc. etc., from place to place. They enjoy the work and often return much encouraged by what they have seen and heard of the Lord's working among the people.

"I believe there are many, not only in the city of Madura but in the country villages, who accept Christianity as the true religion. But they have not the courage of their convictions. They dare not face the opposition which would arise if they were to come out boldly and be baptized. A caste-man once told me that he believed the Christian religion was the only true religion and hereafter all would accept it. But they must come all together in a great crowd, as they could then support one another. But if he should now join the Christians, his nearest relatives would all turn against him, seize his property, take from him his wife and children, leaving him a beggar entirely dependent upon the Christians for his daily bread. This would doubtless be true in many cases. But Christian natives are becoming better able than formerly to secure their rights, especially those who are well-to-do. A poor man, either Christian or heathen, still finds justice unattainable in the native courts. They will sometimes, in bribes and presents, spend twenty-five rupees to collect a

debt of five. So that the tendency is for the rich man to grow richer and the poor man to grow poorer."

Ceylon Mission.

HOME AGAIN. — GOOD NEWS.

MR. S. W. HOWLAND, of Tillipally, soon after his arrival at his field from his visit to America, writes in this buoyant strain, June 29: —

"The outlook of the evangelistic work is quite encouraging. There are a number of interested persons, and a new church is just starting in North Elaly, about two miles distant. There seems to be a move forward on all sides, and I hope our thirteen churches may within three or four years become twenty. We have charge also of our old field, Chavagacherry, and last Saturday we went there to meet the catechists, Bible-women, and teachers. A little money which we received from personal friends came very opportunely to save some of the school-houses there which have not been able to secure funds for proper repairs since the cyclone, eighteen months ago. We were encouraged to learn of ten or more candidates for church membership there, some of them not very young. One case especially interested us, that of a man by whose house we pitched our tent in a retired village nearly two years ago. He was then an opposer, but now seems to have accepted Christ. This was the more encouraging as our tent-work seems sometimes like sowing seed by the wayside for the fowls of the air to pick up. I believe this is but one example out of many and only wish we could prosecute such work more. We have had some moonlight meetings here, and plan for some days in the tent in that field.

"It was pleasant to meet several hundred of our Jaffna Christians a few days after our arrival at the annual meeting of the Native Evangelical Society, which had been postponed in anticipation of our coming, and to give them greetings from America and words of encouragement; also to be present at the commencement exercises of Jaffna College and witness the graduation of another class. We conclude that it pays well to visit America, not merely for renewing physical health, but for the spiritual uplift and quickening that one gets by being brought into close contact with that large branch of the Church of Christ on which this grand work rests."

RESULTS. — PROSPECTS.

From the long and interesting report of this mission for 1885 we quote the "Conclusion" as follows: —

"From the foregoing we learn that there are over 200 inquirers besides those mentioned in Miss Leitch's printed report, 31 preaching-services on Sabbath mornings, and more than 50 Sabbath-schools, where an average number of full 3,000 children each Sunday are instructed in the International Series of Sunday-school Lessons. We have a good force of natives at work and need only the power from on high.

"At the same time we are confident that the Jaffna churches are not ready to be thrown upon their own resources. We have already thrown upon them rather more responsibility than they can well bear. It is a significant fact that 78 out of the 109 converts for 1885 were from the four station churches where are resident missionaries. Only eight came from the six out-station churches, the remaining twenty-three coming from the three stations not occupied by missionaries, but frequently visited by them. Of the 641.73 rupees raised for the Native Evangelical Society during the year, less than 70 rupees came from the six out-station churches. The average attendance on Sabbath services is proportionally less at the out-station churches; the number of inquirers is also proportionally less.

"Take away the American missionaries from this field, and, unless some other mission takes up the work, *five years* would suffice to produce such changes as would startle and grieve Christian America. Push on the work now, and *fifty years* hence we can agitate the question of finishing up the work and withdrawing from the field."

Hong Kong Mission.

MR. HAGER, under date of July 12, reports a preaching tour in the region where most of the Chinese who have returned from California reside: —

"My plan at this time was to spend a week or more in one place and preach in all the surrounding markets and villages. This course must be adopted in order to give the people any correct idea of the gospel, for it is often the case that persons may hear a little of the truth but not enough to have any intelligent idea. Traveling preachers who spend very little time in a place cannot effect much, for the Chinese must be taught over and over again, and even then they very often misapprehend the simplest truth.

"At our Kwong Hoi station the work of preaching is carried on every evening, and many listen to the gospel perhaps for the first time. A few are looking into the doctrines of Jesus, but the many are too much engaged in business to heed the warning voice of God. Some are open and avowed opposers of the truth. In some respects the work seems not encouraging. Some of the women are at times induced to listen to the gospel. Generally we have no access to them, but when we go to the different villages we usually find that a number come first to see and afterward to hear. The gospel does not awaken in them that hatred so often witnessed among the men.

"Let me relate an incident of the recent persecution of one of our members. He bore much for Christ before baptism, and since then it has been a period of trial and suffering persecution for the Master's sake. Some time since he married, and his wife almost immediately took the part of her husband and was willing to believe him as to the great value of the Christian religion. When he was shut up by his mother and not allowed to go out of the house, she was the companion of his suffering and sorrow and sympathized with him, and her reply to him had a little of the spirit, if not the words, of Ruth to Naomi. 'You know,' she said, 'which is the true God; and if you are unwilling to serve the idols, I will also worship them no no longer. If you are persecuted, I will bear the persecution with you. It may be that after a while we shall be cut off from our kindred and relatives and be turned into the street houseless and homeless; that will be hard to bear, and perhaps we shall have no rice to eat and must die of starvation; but you know about these things better than I, and I am willing to believe as you do. If you say that your God will protect us, why, then we will serve him.' It is true that not all the Chinese women are so minded, but I believe that if their husbands are Christians and exert the right influence over them during the first stages of their married life, they will usually turn to Christ. Very often, however, the relatives oppose them so much that they do not declare themselves so outspokenly for the truth.

"We hope, God willing, to open a new out-station some twenty-five miles from Kwong Hoi, where we shall have access to a number of surrounding markets. I spent a week itinerating there and found the people quite friendly. It seems that last year while passing through here I had given a man some opium-pills which cured him of his habit, and on this occasion I was asked on all sides for these same pills, but unfortunately I had none with me. This seems a little thing, but it may be the open door for us to do some good in this region."

Japan Mission.

A TOUR IN SHIKOKU.

MR. ATKINSON, of Kobe, sends, June 18, an interesting account, as follows, of a tour in Shikoku, the large island south of the main island of Japan: —

"I left Kobe Monday night, April 12, on one of the usual inland-sea steamers, and reached the city of Takamatsu at 8 A. M. the next morning. The place looks quite picturesque from the water, the usual insignificance of all Japanese cities being relieved by the towers and walls of the castle that are built close to the sea. It has a population of about 47,000; 74

Buddhist temples with 125 priests, and 20 Shinto shrines with 30 priests. The differing sects of Buddhism are at least five; of Shinto also a few. It is easy to see therefore that heathen religions are not extraordinarily united nor remarkably economical. In the evening four successive sermons were preached in a small theatre. There was some noise and a little disposition to make fun.

"I was called on next morning by a gentleman who is teaching English here, and seven other men with him. He said he was very anxious to have a Christian missionary take up his residence in Takamatsu, as the people were so unenlightened and knew nothing of Christianity. I replied that I was glad he took such a warm interest in the best good of the people, and that it was almost decided that Mr. Murai, a gentleman educated in our Kioto college, would settle in Takamatsu and teach Christianity to all comers. The response came as I expected: 'Yes, but I don't want a Japanese; I don't like Japanese missionaries. I want an American.' He seemed to think that we should jump at the chance to teach in his school for his pecuniary profit, in order that we might use it as an occasion to propagate our religion, and was probably disappointed that I did not accept. *Such* missionary opportunities offer on every hand."

THEATRE SERVICE. — A STORY OF A CROSS.

"At night a preaching-service was held in the largest theatre in the city. I did not go until it was about time for me to speak. I found that an extra amount of noise had been made and that two of the speakers had been compelled to stop. This was not very encouraging, and I felt a great reluctance, if not positive repugnance, to going on the stage at all. But I had been much helped during the day by the words of Jesus: 'I came, not to do mine own will, but the will of him that sent me,' and thought how he 'endured the contradiction of sinners.' After being announced, I entered by the actors' usual way. I was greeted with bows, loud shouts, clapping, and some jeering. While the crowd was shouting, clapping, howling, I took the opportunity to look out on my surroundings.

"The theatre was very large. The roof-timbers, as usual, were all visible; the galleries, posts, everything, unpainted, unadorned. The lights were few and dim, making the whole interior still more weird and strange. The audience packed the building, and, as they clapped, shouted, and turned their bronzed faces toward me with great earnestness, I felt as in a dream. Then a great silence fell over all. After a time I began to speak, conscious that somehow or other the audience was with me. This continued for some time, when there was an attempt made to interrupt; but a saying from Confucius proved a most happy and effective settler of the trouble. While saying that Christians worship but one God, and that all peoples ought to worship and serve him, a few voices shouted out: 'Japan has its own gods and wants no foreign god!' When I said that salvation from sin and eternal life and blessedness are obtainable only through Jesus and his death on the cross, many voices responded: 'No! No!' I then told them the following story of what happened in Japan in the olden times: —

"A daimio, or native baron, used his farmer-retainers most tyrannically. Various means were employed to win his kindliness, the result in every instance being the greater oppression. As a last resort Sakura Soguro, a leading farmer, decided to hand a document concerning their grievances directly into the hands of the *shogun*, or military chief of the empire, the penalty for which was death. He was successful and the baron was compelled to modify his treatment of his people; but Sakura Soguro must die for daring to present the matter to the shogun. The people of the domain pleaded for his life without avail; and, according to the usage of the times, he was stretched on a cross and his wife on another, while his three little children were beheaded before his eyes. 'Ask those villagers,' I said, 'relieved of the dreadful oppression of an evil lord, what they think of him and of his

cross? Did they not worship him as a god?' The attention was almost breathless, as I told the story; for it is an old and exceedingly popular story in Japan, acted in every theatre, and known by every child. How strange it must have seemed to see the blue-eyed foreigner, representing lands and peoples far away, standing on that stage and telling a story they all knew so well. And as they listened to the application of the story, who can tell what new ideas burst in on their minds about the cross of Christ, which for centuries in Japan has been such a hateful and hated thing."

A SHINTO TEMPLE AND ITS GODDESS.

"The next day two men, who had been at the theatre the previous evening, came from a place five miles away and asked me to preach in their town that night. It had been the intention to give the day and evening to inquirers in Takamatsu, but we concluded to go. The village contains 1,200 houses, has five Buddhist temples, representing four sects, and one Shinto temple. The priests number twenty at least. The Shinto temple is built on the top of a hill at one end of the town, and is reached by a long flight of stone steps. The deity worshiped is a woman, called 'The goddess of the weaver's beam.' The story of the goddess is as follows: In ancient times the embankment of a huge reservoir just above the village threatened to give way. The place and the fields in all the region would have been destroyed. Men and women rushed out to mend the widening gap with such stuff as was at hand; but the breach could not be stopped. Among the excited women was one who rushed off with her weaver's beam in hand. On seeing the breach she at once tossed in her burden and then leaped in herself, calling on the people to hasten and throw everything at hand on top of her. She was taken at her word, buried alive, the gap stopped, and the people and their property saved. The temple was erected to her honor and she elevated to the rank of a goddess with the title, 'Chikiri no Kami,' or, 'The goddess of the weaver's beam.' It is in this way that the Japanese from ancient times have honored their brave ones and multiplied their Shinto gods.

"This story and the one of the farmer show that the idea of the sacrifice of one life for the good of the many is not a new one, and so makes the presentation of the sacrifice of Christ for all an easier matter.

"Our service was in the miserable and dimly-lighted theatre. The audience was quiet, but showed little interest in the sermons. The intellectual life of the place is very low. Religious festivals, with their carousing concomitants and theatrical representations of gross form, constitute the chief interest of the many. There seemed to be no ripple of response to either the thoughts or illustrations presented. It seemed like throwing stones into a lake of mud rather than into one of living water."

SAKAIDE AND MARUGAME.

"*Friday*, 16. — Set out in a pouring rain for Sakaide, distant twelve and one-half miles, accompanied by the pastor of the Hiogo church, by Mr. Murai, evangelist at Takamatsu, and by Mr. Hishida, the evangelist at Sakaide, who had come on to Takamatsu to help there. On Sabbath evening we preached. The theatre is of the usual kind. The chief business of the town is the manufacture of salt from sea-water. The intellectual condition of the people is under the average. There was no disturbance, as last fall, though a few partially intoxicated men made a little noise. The Japanese do not drink in saloons, but invariably in their own houses, or in places called *kasseki*, or pleasure-houses, and usually at night. Because of this tourists are deceived as to the drinking-habit in Japan: for but little drunkenness is seen on the streets. Three sermons were preached, and then we went to Marugame, five miles distant, a castle town and military depot where there are a few Christians."

SOME INTERESTING CHARACTERS.

"Sunday morning, the 18th, five persons were examined for baptism — one the widow of the chief retainer of the daimio of a neighboring place. In former times they had lived in ease and plenty,

but during the new *régime* attempts at using capital had resulted in the loss of everything. The husband being dead, this lady is compelled to take in washing and to go out hair-dressing. She is a bright, intelligent, middle-aged woman. Her eyes and face shone the whole day long with delight. Her daughter, a child of twelve, was also examined. Though a child, she has had to bear her full share of petty persecution. Her schoolmates call her 'Yaso.' This is 'Jesus' in the sound of the Chinese characters, but in Japan it is ordinarily used contemptuously. When on the street she is shouted at as 'Yaso.' Teased as 'Yaso,' yet she has bravely carried herself through it all. It seems that once her faith was sorely tried. The mother had been speaking of the pittance on which they had to live — not more than enough barely to keep them, there being a limit both to the work to be had and the work she could do — when the child broke out with: 'But, mother, what shall we do if the people will give you neither washing nor hair-dressing to do when they know we are Christians?' The question must have been a heart-searching one to the mother, but her faith held her safely; or rather the Arm that is mighty to save held her in safety.

"Another one examined was a middle-aged man. The evangelist interrogated him very thoroughly. The wife, it seems, cleaves to her Buddhism. The evangelist spoke of this, and of the difficulty the man might have in bearing with her and at the same time carrying on his Christian life, and added: 'Suppose that she in her anger should take some article and beat you on the head, what would you do?' The man assumed an erect position and replied: 'Oh! She's nothing but the woman; the master's authority is with me!' The manner of the reply made me think that the evangelist had touched a tender spot, and what I have heard since confirms my opinion. His daughter also, a girl of about fourteen, was examined. I have more hopes of her stedfastness than of her father's. These have all been led into the Christian life by a woman, a member of the Matsuyama church, whose husband is now in official employment in Marugame. In the afternoon we observed the Lord's Supper. There are now about fifteen baptized Christians in this region. So I decided that the evangelist move from Sakaide to this larger, more intelligent town and make Sakaide an out-station."

THEATRE SERVICE. — A STORMY AUDIENCE.

"At night we had a theatre service. I did not go until it was nearly time for me to speak — about ten o'clock. As I entered the rear of the stage I heard sounds that assured me that all was not plain sailing. There was loud talking back and forth in the general audience while Pastor Murakami was speaking; but he worked bravely on as a captain might try to carry his ship through a storm. Presently there was a general howl and a movement that shook the whole structure. I looked through the slides and saw the whole audience on their feet, howling at the top of their voices and crowding each other back and forth. A policeman, with sword and lantern, mounted the stage, waved his lantern as symbol of imperial authority, and shouted at the top of his voice to the seething crowd, but he might as well have waved his lantern to a typhoon and commanded it to calm down. Eventually quiet came. The speaker added a few words, and then spoke of the address I would next make. I felt as though it were useless to attempt to do anything, for I found that most of the speakers had been interrupted. I was very tired, and felt as though I had neither the strength nor the courage to attempt even to address such a crowd. However, I entered through the usual wing and took my stand in the centre of the stage. Of course I was greeted very boisterously, though I did not think the uproar sounded rude. I found that I had to play a little with the audience to get them into a hearing mood. The sermon I had intended to preach had to be omitted, while I talked as the changing

mood of the hearers seemed to require. The house was packed too full for comfort, the air was bad, and there were evidently some who wanted to make a disturbance. To test the feeling I finally said: 'This is the first time I have ever publicly preached the Jesus religion in Marugame, but from this time on I expect to come occasionally to do so.' I more than half-expected to hear a tremendous outburst of noise, but was agreeably disappointed. I made my sermon short, and the meeting closed quietly.

"*Monday*, 19. — Left Marugame for Tadotsu, accompanied by the evangelists, to take the steamer home. We took dinner and then prayed together and so parted. With workers now settled in the important cities of Takamatsu and Marugame I feel that the inland seaside of Shikoku is well provided for, for the present."

Western Mexico Mission.

GRATIFYING GROWTH.

Mr. Crawford, of Guadalajara, writes, July 13, of important progress in his field: —

"I spent a pleasant and profitable Sabbath, the Fourth of July, in Tlajamulco, where we observed the Lord's Supper and received five to membership and also baptized five others, children of the families received, making ten baptisms. The house was full and all deeply interested. Although they gave us a farewell meeting Saturday night of their own accord, they took occasion at the close, although late, to repeat their regret and give assurance of regard and gratitude to you for sending us, that is, sending them the gospel through us."

"The communion here at Guadalajara I was hardly able to attend, being in bed all the forenoon; but was present at night and took part as usual. There are now in the two churches about seventy members, not saints yet, but we hope with at least the beginnings of the Christian life, although not very visible in some. This membership of our two churches, together with the number of workers, the two schools, etc., is a gratifying increase as compared with four years ago, meeting, as the work has from the start, the double opposition."

Northern Mexico Mission.

INSPIRING WORK. — SEED BEARING FRUIT.

Mr. Case, of Parral, writes, July 6, of his interesting work: —

"The work here, always inspiring, is growing continually more so. Although my faith in the power of the gospel was strong, as I thought, when we came to Mexico, I can but marvel at the results we now see from somewhat less than two years' work. Already we find ourselves with a church (soon to be formally organized) of such numbers and intelligence that many a home missionary in the States might feel strong and thankful were he the pastor. Several interesting cases have recently developed, illustrating the speedy and gratifying returns from seed-sowing in this soil. One year ago last April, although having but few words of the language at my command, I made a general canvass of the city with Bibles and tracts. During the month something over thirty Bibles were sold, besides numerous copies of the New Testament and single Gospels. Until two months ago we heard nothing from these Bibles except in some instances that the priests had taken possession of them; but now we have the history of *two*, showing how some seed fell upon good ground and what became of it.

"One Sabbath evening in the spring a man of more than usual intelligence might have been seen in the crowd outside our chapel door. He seemed an earnest listener. It was not long before he appeared at our evening prayer-meeting, which is somewhat less public. The next Sunday he came, bringing a young lady whom he introduced as his daughter. Next the mother came with them. From that time they, except the invalid mother, have been *constant* in their attendance, and they are so earnest in their desire to

know the truth, and so marked and rapid has been their spiritual growth, that we cannot believe that it is anything less than a genuine work of the Spirit; and last Sabbath they desired their names proposed for admission to our communion in October. A few days ago the father told me the story of their new life: that the starting-point was the day when I visited his little store, sold him the Bible, and presented the tract. The new book was read daily, first from curiosity, then from interest, which constantly increased. Already they have begun to read the Word to their more ignorant neighbors, among whom they are highly respected; also a Bible and various tracts have been sent to a son in a distant village.

"The story of the other Bible is almost a repetition of this — only it was first a bright boy of fifteen who began coming to our Sabbath-school. Very soon his mother and two younger children accompanied him, not only to the Sabbath-school, but to all our meetings, and now the father has expressed a desire to come. As in the other case, a copy of God's Word and one or two tracts were the only visible means used by the Spirit.

"There are other items pertaining to the work no less encouraging. Since January first of this year the membership of our Sabbath-school has more than doubled, the average attendance being now over forty. Last Sunday one of the brethren came to me with $5.00, which he desired me to add to the organ fund. This man has a family of eleven to support, and the $5.00 given indicates no little self-sacrifice."

Notes from the Wide Field.

JAPAN.

Statistics of Evangelical Work. — The Evangelical Alliance of Japan reports that there are within the empire 168 churches organized, 57 of the number being wholly self-supporting. The native ordained ministers number 60; unordained, 113. The total church membership is 10,775, besides 903 baptized children. The total number of foreign missionaries is 280, of whom 110 are men, and 74 unmarried women. The adult converts baptized in 1885 number 3,115. Rev. J. H. Ballagh, of the Reformed Church Mission, writing of these statistics to *The Sower and Mission Monthly*, says:

"There are five great ecclesiastical families laboring for the Christianization of Japan, namely, the Presbyterian, Episcopal, Baptist, Congregational, and Methodist. Besides these, there are single representatives of the German-Swiss Lutheran, and American Society of Friends, besides a number of voluntary laborers, as Dr. T. W. Gulick, Mr. C. N. Benton, Miss H. G. Brittan, Miss McCully, and others engaged in private or government institutions of learning. There are also foreign congregations and Sunday-schools at Tokio, Yokohama, Hakodate, Kobe, Osaka, and Nagasaki; also a Seaman's Mission at Yokohama and at Kobe. Two Bible and two Tract Societies are also diligently circulating the printed page. They have their chief depositories at Yokohama, with branch stores in many of the large cities of Japan."

Mr. Ballagh gives an analysis of these "ecclesiastical families" as they are working in Japan, from which it appears that the Presbyterians have 91 missionaries, 33 of them males; the Methodists 65 missionaries, 24 of them males; the Congregationalists 48 missionaries, 17 of them males; the Episcopalians 50 missionaries, 24 of them males; the Baptists 24 missionaries, 11 of them males; while there are three missionaries unclassified.

AFRICA.

The Livingstonia Mission. — The Free Church of Scotland has issued a small pamphlet giving the story of eleven years' work in connection with this mission, with an

appeal for further aid. The mission was organized in 1875 as a memorial of David Livingstone and for the purpose of carrying on the work which he had begun. In 1875 the *Ilala* was placed upon Lake Nyasa, and from that time the work has progressed at different points along the great lake. A road of about seventy miles in length has been made on the east side of the Murchison cataracts. Another road has been commenced and fifty miles of it completed from Lake Nyasa toward Lake Tanganyika. A market has been opened and already 500,000 yards of cloth, besides a great variety of other articles, have been sold to the natives of the interior. The African Lake Company, a society which combines philanthropic and commercial ends, has aided much in the opening of the region. In the medical department of the mission much has been accomplished, the natives already showing great confidence in the medical missionary. In 1884 the number of patients exceeded ten thousand. Educational work has been carried on vigorously. At each of two native villages, some miles distant from mission stations, the people, at their own expense, have built schoolhouses. Three stations are now occupied by missionaries: Bandawe, Mombera, and Mweniwanda; while other places are in charge of native assistants. The region which is occupied is well populated, and there are many villages having from two hundred to ten thousand inhabitants. There are at least fifteen tribes, speaking as many different languages. The slave-trade is by no means abolished, as will be seen by the following price-list of slaves on Lake Nyasa in 1880: For a strong young man the price was forty yards of calico; a young unmarried girl, fifty-six yards; a young mother, thirty-six yards, and for her child four yards extra; an old man or woman, four yards. The spiritual results of the missionary work are just beginning to appear. Seven young men and two young women have already made a profession of their faith in Christ, while others are looking forward to the same profession. Several small books and portions of the New Testament have been printed in the Chinyanja language. The committee of the Free Church Society appeal for £20,000 to carry on the work for the next five years, and they look for a hearty response to the call.

A Bloody War Stopped. — An account has recently been received from the mission referred to above of a fierce conflict between the Atonga chiefs near Bandawe, which, after a time, the medical missionary was able, by God's blessing, to bring to an end. An old slave-quarrel of seventeen years' standing was the occasion of the fight, which lasted for three days, many being killed and a still larger number wounded. One of the chiefs was seriously wounded in the arm and sent to the missionaries for aid. Dr. Kerr Cross gives an account of the coming of thirty-two armed men asking help: —

"After carefully considering the matter, we both agreed to go and see the wounded chief. It was to some extent a risk, as the way led right through the battlefield. We went, however, believing it to be a call from God. The bush on every hand seemed to us crowded with men. Every tree and shrub hid a black armed warrior. We found the chief lying in a grass hut surrounded by his men, who supported the disabled limb. After examining the arm, we explained the serious nature of the case, and showed that there might be life or there might be death in the case; and that, should the case go to the worst, they must never blame us. We further assured him that if he intrusted himself to our care we would do our best. The circumstances, their belief in witchcraft, and a dozen other things, occasioned this precaution on our part. This settled, we dressed the limb and bound it up with splints. The bullet had struck the left arm just above the elbow, and shattering the bone, had directed its course toward the elbow. Before we left, we offered him the mid-room of the cottage, now empty, where he might reside with a few of his men, and so be constantly under our care. This is the only suitable place we could offer, as the old infirmary of Dr. Laws's day has long since gone to the ground. Of course we lectured them on the foolishness of quarreling among themselves and cutting and killing one another like wild beasts.

"On the way back a messenger called us to the opposite camp, and of course we had to go. All the wounded were brought forward that we might give directions as to what each should do. What a sight they presented! arms and legs broken, great ugly gashes, and assegai wounds. It was the most ghastly sight I ever saw. We were then surrounded by three or four hundred armed men, and had a conference with them for upward of an hour. At last we got them to agree to peace, and immediately sent a messenger to the opposite camp. I am glad to say that in God's good providence we were the means of staying the bloody affair. The wounded chief came to the station in the evening, and has ever since been under our care. His case has caused us great anxiety, but, after a fortnight, we are beginning to be hopeful. In saving his life we might almost say we have saved the lives of upward of one hundred people. A chief never dies alone; for with him in the grave are put six or eight wives, some dead and some alive, and upward of one hundred of his men, etc. Otherwise, according to the native mind, what would he do in the spirit world?"

Shoa and the Country of the Gallas. — *The Proceedings* of the Royal Geographical Society contains a notice of a journey by a French traveler, M. Aubry, who had visited Shoa and the Gallas. He speaks of the country of the Danakils, describing the natives as cruel and cowardly. Murder is not a crime among them, for the slayer wears an ostrich-feather which is white if the deed is recent, black if old. King Menelik of Shoa is described as a pleasant man of much intelligence, who appears anxious to encourage the arts of civilization, while his principal men are hostile to all Europeans. This traveler has surveyed the sources of two rivers, the Hawash and the Mugueur, the latter a tributary of the Blue Nile. Intelligence has been received that a murderous attack has been made on the mission station Gobanti, in the Galla country, by a large body of the Masai. Rev. Mr. Houghton and his wife were killed. This is the first time that Europeans have fallen by the hand of violence among the Masai.

PERSIA.

A Mohammedan Convert. — The English Church Missionary Society is now laboring in Persia by the side of our brethren of the American Presbyterian Mission. The relationship between the missionaries of the two Boards seems to be most friendly, and we find in *The Church Missionary Intelligencer* a glowing account of what has been accomplished by their Presbyterian brethren in Persia. The *Intelligencer* prints the following account of a remarkable Moslem dervish who had become a Christian in connection with the American Mission. The account was written by two of Dr. Bruce's native helpers who were visiting the stations of the Presbyterian Board: —

"We arrived at Sain Kala, a large village of about four hundred families, on November 21, and the first thing we heard from some of the people as we entered the village was that there were a few families there who had turned 'Armenians.' We pretended not to listen to them, as we thought we might, by being frank and candid, bring the inquirers into trouble; but we soon found out that there was no need of being so reserved. The next day being Sunday we rested at the place, and toward noon a man came to us and told us that a certain respectable person who had accepted the Christian religion would be very happy and much obliged if we would go and visit him at his house. We promised to go to him in the afternoon, if he would come and take us to that remarkable man. He came at the appointed time and conducted us to the house of Agha Syed Mirza Khaleel, the learned and intelligent dervish who has accepted Jesus Christ as his Lord and Saviour and leads the life of a perfect and true Christian. He was a dervish (as his father was before him), and a respectable and clever one too. Some years ago he was led by the Holy Spirit to think of the sinful nature of man, and his need of a Saviour to save him from his sins, and thereby to make him fit for the kingdom of

heaven. His soul, so to say, craved for his salvation; and, according to his story, the religion of Mohammed could not satisfy those cravings. Consequently, he became indifferent to that religion, and sought, in other religions, a salvation which might satisfy the longings of his soul. He left his village and traveled in Azerbijan, going about from place to place. He tried Baabism and other branches of the Mohammedan religion in Persia, and Judaism, but all to no purpose. Being unsuccessful, he was obliged to return to his own place, with a very heavy heart. He one day went to visit his friend, the *naib* of the village.

"In the course of conversation his eye happened to fall on a shelf where a few books lay covered with dust. Being a learned man and a scholar, he got up to see what the books were, and the first which he took up was entitled the *Enjil*. He asked the naib what book it was, who told him that some time ago an Armenian goldsmith had presented him with it, but that, having read parts of it, he had found it to be a useless book, containing many queer things said of the prophet Jesus. On hearing this he was moved with a desire to read the book; and opening it and reading a portion, he concluded that it could not be useless and queer as the naib had described it to be. So he asked him to lend it to him for a few days, which the naib was not only glad to do, but presented the book to him. Taking it home, he began to read it from the beginning, and, by the time he had finished it, he was, by the grace of the Holy Spirit, convinced of the truth of it and of the Christian religion, and greatly wondered why the naib called it a useless book. He believed all that was written in it about Christ, and that satisfied the cravings of his soul; for 'the blood of Jesus Christ cleanseth us from all sin.'

"This was five years ago — in 1880. He found that all believers must be baptized and partake of the Lord's Supper, so he made another journey to Tabreez and to Oroomiah, presenting himself to the missionaries there as a candidate for baptism. The missionaries, after due examination, baptized him, and on his wishing to return and asking for the Holy Communion, they administered to him the Sacrament. At Oroomiah, where he stayed some time, he got more light and knowledge of the truth of Christianity, and returned to his village to be, in the hands of Almighty God, a means of giving the light of the gospel to his countrymen. This was three years ago. On his return he was not able to keep silence, and began to talk and preach boldly the salvation of Jesus to all whom he met, whether in the bazaar or in the houses of friends. He was, at first, persecuted by the people, and was once taken before the governor and accused of speaking things against their religion. There he was enabled to vindicate himself by saying that he never spoke a word against the Word of God — the Enjil — which he proved to be the Word of God indeed. On another occasion an enemy of his, a very bigoted Mussulman, told the governor a strange and immoral story as being 'written in the Enjil, which Syed Khaleel calls the Word of God.' The governor did not believe the story, but the man assured him it was written in the Enjil. Syed Khaleel and his Testament were summoned into the presence of the governor and a few other influential men. The governor repeated to him the story as related by the plaintiff, but Syed Khaleel, getting angry at the strange way the story was changed, opened the place in the New Testament where the passage was written in its pure and unalloyed form, and showed it to the governor, who, on reading it, was filled with anger against the man who had related the story in such a wrong way in order to bring the *syed* into trouble; so, heaping abuse on him, he dismissed him, ordering him never again to open his mouth against the good dervish. On this occasion, both the governor and the others had a long talk with the syed, asking him about the New Testament and the Christian religion which he had embraced, etc. He was able to preach to them the salvation which he had found, and left them amid the praises and thanks of his hearers."

FORMOSA.

A JOYFUL ANNIVERSARY. — *The Presbyterian Record* of Canada reports that in their Mission to Formosa four places have been added to the thirty-four occupied prior to the Franco-Chinese War. The Chinese government acted very honorably in the matter of the chapels destroyed or injured during the war, and the claim for damages ($10,000) was promptly met. Dr. Mackay has been prominent among the missionaries, and on the ninth of March last a joyous service was held commemorative of the fourteenth anniversary of his landing on Formosa. Mr. Jamieson describes the day thus:

"It was an occasion of great gladness and of heartfelt praise. From all parts of North Formosa converts gathered in Tamsui — old men, young men, women and children. Some old men walked five days to share in the rejoicings and thanksgivings. Hundreds walked three or four days. A-hôa had been asked to decorate Oxford College and the girls' school. The effectiveness with which this was done was a fitting expression of the enthusiasm of the people. Arches of green boughs were erected in various places near the college; Chinese lanterns were hung in rows among the trees; flags were waving, especially the British, on one side of the college and the Chinese on the other. The day was spent in great joy. One thousand two hundred and seventy-three converts were assembled. Mandarins, civil and military officers, leading merchants and head-men in Bangkah and other places sent letters of congratulation. In these ways, besides making a fine display of fireworks, many non-converts showed their sympathy with the object of the gathering. Let Dr. Mackay speak a word about his own emotions in reviewing the past: 'Fourteen years ago yesterday (March 9, 1872) at 3 P.M. I landed here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no preachers, no students, no friends. I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials, and woes; of the sleepless nights; of the weeping hours and bitter sorrows; of the traveling barefoot, drenched with wet; of the nights in ox-stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-top, and by the seaside; of the weeks in savage country, seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by savages, by mobs, by sickness, and by the French, you will never fully know.' Then referring to the wonderful contrast presented by the great and joyous celebration of March 9, he says: 'I will tell you what I told the great multitude in and about the college, that being shut out from my beloved Formosa was the hardest thing I had to bear during all the fourteen years. I care nothing for presents, etc. I do care to see 1,273 converts in Tamsui, all assembled together. There is no sham, no romance, no excitement, no sentimentalism here. No; but stubborn fact. When I landed there was not one. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty.'"

Miscellany.

REORGANIZATION OF CHRISTIAN GIVING.

WHAT the Church needs for the work of beneficence that is laid upon her is some reorganization of motive power. Somehow the spiritual force which she has a right to claim does not work up to the level of such consecration as the case demands. The old system is worn out. Publishing and begging agencies whip up a languid and unsteady zeal. Sermons on missions, eloquent appeals to pity, vivid picturings of pagan woes, all are unavailing to keep the stream of beneficence enlarging *pari passu* with the field it has to irrigate and which is open to its flow. Widening doors and lagging revenues give warning of the danger of guilty failure.

Is there not demanded by the times a directer method of liberating and applying spiritual force than that which is now in vogue? Just here is where the deliberative system comes in with its fuller efficiency. The impulsive method compares with the systematic precisely as the stage-coach era in locomotion compares with that of steam. In the former the gain comes by superseding the intervention of vegetable and animal chemistry in liberating latent force; and in the latter by dispensing more or less with the mediation of human sympathies. As in the former case the force comes more immediately from nature's great reservoir, so in the latter, the spiritual power comes more directly from the one infinite and only source, the Lord Jesus Christ. Then duty takes the place of feeling, and debt-paying of bounty-giving. The sterner sanctions of conscience come into play, and a steadier, stronger pressure than the impulse of emotion is brought to bear upon the work to be accomplished. We believe that more immediate relations between the Christian giver and the Master of all true charities would vastly quicken the spirit of consecration. Our common plans draw a veil between them. The human destitutions that excite the giver's compassion hide the divine attractions that should inflame his gratitude. Even our trusted agencies for stimulating the spirit of benevolence may act like sedatives, and stupefy more than they excite. We have not tapped the true stream of power till we have faced about from the object of our charity to the Master who commands it; till we have learned to look upon our offerings to the destitute as payments rather than bestowments. When Christians give in the name of disciples they are discharging obligations, making just returns for benefits received. The Lord is their creditor. He keeps the account, makes the appeal, supplies the motive, bestows the ability, and holds out his hand for the tribute. Stopping the thoughts upon anything intermediate is welcoming a dear friend with a gloved hand. — *Alfred Yeomans, D.D., in The Presbyterian Review.*

Notes for the Month.

Special Topics for Prayer.

For the approaching Annual Meeting of the Board, that the spirit of Him who came to seek and save the lost may rule in all hearts; that the supplications may be fervent and the counsels wise; that the fellowship of Home and Foreign Missions may be quickened, so that the result shall be the swifter progress of truth and the kingdom of God in this and in all lands.

For Bulgaria and the missionary work therein, that God would deliver the land from the hands of its enemies; that it may be saved from anarchy and misrule; that no harm may come to those who are laboring within the province in Christ's name, and that they may soon see how God can make the wrath of man to praise him.

Marriages.

August 18. At Adabazar, Turkey, Mr. Charles W. Riggs, of Aintab, Central Turkey, to Miss Electa C. Parsons, of Adabazar.

September 1. At Lowell, Mass., Rev. Arthur W. Stanford to Miss Jennie H. Pearson. Mr. and Mrs. Stanford are under appointment as missionaries to Japan.

Arrivals at Station.

August 17. At Constantinople, Rev. J. K. Greene, D.D., and wife.

Arrivals in the United States.

August 3. At Cleveland, Ohio, Miss M. E. Andrews, of the North China Mission.

September 10. At New York, Miss Gertrude R. Hance, of the Zulu Mission.

September 10. At Boston, Mrs. Sarah B. Capron, of the Madura Mission.

DEPARTURES.

September 16. From Boston, Rev. G. F. Montgomery, returning to the Central Turkey Mission, and Rev. Willis W. Mead, of Sibley, Iowa, Miss Annie D. Graham, of Ontario, and Miss Lizzie S. Webb, of Missouri, to join the same mission.

Also, D. M. B. Thom, M.D., and wife, returning, and Miss Maria G. Nutting, of Wisconsin, and Miss Helen L. Dewey, of Minnesota, to join the Eastern Turkey Mission.

Also, Miss Marion E. Sheldon, of West Newton, Mass., to join the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Fruit from seed sown in Mexico. (Page 394.)
2. Persecution in Bulgaria. — Bible-work. (Page 382.)
3. Report from Smyrna. (Page 384.)
4. Ordoo and Trebizond. (Page 387.)
5. Story of a cross in Japan. (Page 391.)
6. Some interesting characters in Japan. (Page 392.)
7. A zealous pastor in Madura. (Page 388.)
8. Good news from Ceylon. (Page 389.)
9. What $100 will do. (Page 373.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MASSACHUSETTS. — Springfield, A. C. Hunt,	10 00
IOWA. — Denmark, Mrs. Kellogg Day,	1 00
MEXICO. — La Barca, Rev. Henry M. Bissell,	25 00
	36 00
Previously acknowledged,	8,376 08
	8,412 08

Donations Received in July.

MAINE.

Cumberland county.			
Falmouth, 1st Cong. ch.	24 75		
Minot Centre, Cong. ch. and so.	40 00		
Portland, 2d Parish ch. (of wh. from W. W. Thomas, to const. SARAH B. CARUTHERS, H. M., 100), 350; St. Lawrence-st. ch., 10.54; High-st. ch., Mrs. Kendall, 5; A friend of missions, 5,	370 54		
Scarboro', Cong. ch. and so.	23 93		
South Freeport, Cong. ch. and so., 44.58; Rev. Horatio Ilsley, 5,	49 58		
Standish, Cong. ch. and so.	9 00		
Westbrook, 2d Cong. ch.	37 46	—555	26
Hancock county.			
Ellsworth, Cong. ch. and so.		105	00
Kennebec county.			
Winthrop, Cong. ch. and so.		15	00
Lincoln and Sagahadoc counties.			
Boothbay, 2d Cong. ch.	42 50		
Edgecomb, Cong. ch. and so.	17 50		
Topsham, "M. P. S."	1 00	—61	00
Oxford county.			
Bethel, 2d Cong. ch.		10	00
Penobscot county.			
Bangor, Central Cong. ch.		125	00
Piscataquis county.			
Brownville, Cong. ch. and so.		6	55
York county.			
Alfred, Cong. ch. and so.	30 28		
Kennebunk, Union Cong. ch.	33 76		
Wells, 2d Cong. ch.	18 00	—82	04
——, A friend,		50	00
		1,009	85

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.			
Alstead Centre, Cong. ch. and so.	14 10		
East Alstead, Cong. ch. and so.	16 60		
East Sullivan, A. C. Ellis,	25 00		
Fitzwilliam, Cong. ch. and so.	3 25		
Gilsum, Cong. ch. and so.	8 50		
Harrisville, Cong. ch. and so.	2 24		
Keene, 2d Cong. ch., 32.36; 1st Cong. ch., 18.20,	50 56		
Nelson, Cong. ch. and so.	76		
Rindge, Cong. ch. and so.	4 55		
Roxbury, Brigham Nims,	10 00		
Troy, Cong. ch. and so., with other dona., to const. EDWIN BUTTRICK, H. M.	50 00	—185	56
Coös county.			
Dalton, Cong. ch. and so., 5.25; Rev. J. P. Stone, for China, 5; Mrs. N. K. Stone, for Cent. Africa, 5,	15 25		
Gorham, Geo. F. Wright,	1 00	—16	25
Grafton county.			
Campton, Cong. ch.	5 00		
Hanover, Cong. ch. at Dartmouth College,	200 00		
Littleton, Cong. ch. and so.	21 15		
Orford, West Cong. ch.	16 01	—242	16
Hillsboro' co. Conf. of Ch's. George Swain, Tr.			
Hancock, Cong. ch. and so.	25 00		
Hudson, Cong. ch. and so.	5 00		
Manchester, C. B. Southworth, with other dona., to const. ARTHUR W. HOLBROOK, H. M.	50 00		
Milford, 1st Cong. ch.	64 00		
Mt. Vernon, Cong. ch., special contribution, for work under Rev. J. K. Browne, Eastern Turkey, 16; A friend, 5,	21 00		
Wilton, 2d Cong. ch.	30 00	—195	00
Merrimac county Aux. Society.			
Canterbury, Cong. ch. and so.	21 33		

Concord, A friend of missions, 10 00
Northfield and Tilton, Cong. and so. 65 00
Pembroke, Cong. ch. and so., 17; Rev. D. Goodhue, 2, 19 00
Suncook, Elsie G. Green, 5 00
Warner, Cong. ch. and so. 12 60—132 93
Rockingham county.
Deerfield, Cong. ch. and so., 11; Abby Wells, 10, 21 00
Greenland, Cong. ch. and so. 69 00
Plaistow and No. Haverhill, Mass., Cong. ch. and so., 180.35; Mrs. Gyles Merrill, 50, 230 35
Seabrook and Hampton Falls, Cong. ch. and so. 8 00
Stratham, Cong. ch. and so. 40 00—368 35
Strafford county.
Sanbornton, Cong. ch. and so. 25 00
Wolfboro', 1st Cong. ch. 32 27—57 27
Sullivan county Aux. Society.
Claremont, Miss C. F. Dickey, 10 00
1,207 52

Legacies. — Meredith, Rev. Giles Leach, by C. W. Eaton, 100 00
Wolfboro', Rev. Theodore C. Jerome, by Mrs. Anne E. Jerome, Ex'x, 42 85—142 85
1,350 37

VERMONT.

Addison county.
Ripton, Cong. ch. and so. 15 00
Bennington county.
Bennington, 1st Cong. ch., 170; Income of Norton Hubbard scholarship, for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard, 40, 210 00
Dorset, Cong. ch. and so. 37 85
Manchester, Cong. ch. and so. (of wh. m. c., 20.66), 141.72; Samuel G. Cone, 50, 191 72
Rupert, Cong. ch. and so. 31 00—470 57
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East St. Johnsbury, Cong. ch. and so. 7 14
St. Johnsbury, North Cong. ch. (of wh. from "H. F.," 500), 750; 1st Cong. ch., 5; From the estate of Erastus Fairbanks, by Horace and Franklin Fairbanks, Ex'rs, 500, 1,255 00—1,262 14
Chittenden county.
Burlington, 3d Cong. ch. 100 00
Richmond, Cong. ch. and so. 45 00
Williston, Cong. ch., m. c. 7 28—152 28
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and Sab. sch. (of wh. for work of Rev. A. W. Clark, at Prague, Austria, 20), 28 50
St. Albans, Cong. ch. and so. 39 00—67 50
Grand Isle county.
Alburg Springs, Cong. ch. and so. 12 50
South Hero, Cong. ch. and so., 9; Horace Allen, 1, 10 00—22 50
Lamoille county.
Stowe, Cong. ch. and so. 51 00
Orange county.
Newbury, 1st Cong. ch. 90 71
Strafford, Cong. ch. and so. 50 00
Thetford, 1st Cong. ch. 14 00—154 71
Orleans county.
Greensboro', Cong. ch. and so. 58 00
Newport, Cong. ch. and so. 15 50
North Craftsbury, Cong. ch. and so., 10; Rev. John Fraser, 25, 35 00—108 50
Rutland county.
Benson, Anna M. Howard, 10 00
Danby, Cong. ch. and so. 6 00
Middletown, Cong. ch. and so. 19 00—35 00
Washington county Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 16 15
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, "H." 10 00
Cambridgeport, Cong. ch. and so. 5 00
Saxton's River, Cong. ch. and so. 27 00—42 00
Windsor county.
Hartland, Cong. ch. and so. 10 00
Royalton, 1st Cong. ch. (of wh. from A. W. Kenney, 40), to const. A. W. Kenney, H. M. 100 00
West Hartford, Cong. ch. and so. 11 00—121 00
2,518 35

Legacies. — Brattleboro', Mrs. Lura Muzzy, by H. W. Smith, Ex'r, add'l, 2,805.24; Nelson Crosby, by R. W. Clarke, Ex'r, 100, 2,905 24
5,423 59

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st ch., m. c. 12 46
North Truro, Joanna Paine, 5 00
West Harwich, Mrs. Annie Collins, 2 00—19 46
Berkshire county.
Great Barrington, 1st Cong. ch., Mr. and Mrs. F. W. 30 00
Lee, 1st Cong. ch. (of wh. m. c., 82.60), 900 00
Mill River, Melissa R. Wilcox, 10 00
Sheffield, Cong. ch. and so. 20 40
Stockbridge, Cong. ch. and so., 57.30; A lady, 5, 62 30—1,022 70
Bristol county.
Attleboro', Mrs. W. A. Chamberlin, 10 00
Norton, Trin. Cong. ch., Mrs. E. B. Wheaton, to const. Jas. H. Lane, H. M. 100 00—110 00
Brookfield Ass'n. William Hyde, Tr.
East Ware, A thank-offering, 2d Sam. 19: 35, 1,000 00
Gilbertville, Cong. ch. and so., to const. Abbie D. Ruggles and Albert A. Barnes, H. M. 240 00
Hardwick, Calv. Cong. ch. 5 00
North Brookfield, Mrs. H. M. N. 20 00—1,265 00
Essex county.
Andover, Lucia F. Clarke, 25 00
Lawrence, South ch. and so. 28 15
Methuen, 1st Parish Cong. ch., m. c. 57 73—110 88
Essex county, North.
Bradford, 1st Cong. ch. 53 60
Groveland, Cong. ch. and so. 11 50
Haverhill, A. P. Nichols, 100 00
Ipswich, Linebrook Cong. ch. 18 00
Merrimac, Cong. ch. and so., to const. Daniel M. Means, H. M. 100 00
Newburyport, Prospect-st. Cong. ch. 267 29—550 39
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. Cong. ch., m. c. 7 35
Ipswich, South Cong. ch. 25 00
Marblehead, 1st Cong. ch., to const. Rev. S. Linton Bell, H. M. 50 00
Peabody, Rockville Cong. ch. 8 00
Salem, A deceased friend, interest, 45 00
West Boxford, Cong. ch. and so. 7 86—143 21
Franklin co. Aux. Society. Albert M. Gleason, Tr.
East Hawley, Cong. ch. and so. 6 75
Greenfield, 2d Cong. ch. 200 00
South Deerfield, Cong. ch. and Sab. sch. 19 60
Wendell, An individual, 5 00—231 35
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. 39 86
Holyoke, 1st Cong. ch. 23 44
Longmeadow, Gents' Benev. Soc., 52.50; Ladies' Benev. Soc., 19, 71 50
Ludlow, Cong. ch. and so. 16 29
Monson, Miss M. L. Coburn, 20 00
Springfield, "Friend, Ward 1," 10; S. Morris Coe, 10; Thos. K. Baker, 9, 29 00
Westfield, 2d Cong. ch., 49.16; Income of N. T. Leonard scholarship, for student in Eastern Turkey Mission, 5; H. Holland, 4, 58 16
West Springfield, Ashley Sch. and Char. Fund, 150 00—408 25
Hampshire co. Aux. Society.
Amherst, Marshall Henshaw, 10 00
Belchertown, Cong. ch. and so. 73 00

Cummington, Village ch. 26 32
Enfield, Edward Smith, 5,400 00
Granby, Cong. ch. and so. 100 00
Greenwich, Cong. ch. and so. 33 10
Hadley, 1st Cong. ch. 17 54
Northampton, Edwards ch. Benev. Soc., 142.17; A friend, 200; "B.," 20, 362 17
South Amherst, Cong. ch. and so. 7 10
Southampton, Cong. ch. and so. 67 54
South Hadley, 1st Cong. ch. 27 00
Westhampton, Cong. ch. and so. 27 41--6,151 18

Middlesex county.
Auburndale, Cong. ch., m. c., 106.88; "H.," 20, 126 88
Bedford, Cong. ch. and so. 48 00
Billerica, Cong. ch. and so. 20 00
Cambridgeport, Prospect-st. ch. 250 00
Concord, Trin. Cong. ch. 28 43
Framingham, Plymouth ch. and so. 137 00
Hopkinton, A. H. Fitch, 1 00
Lexington, Hancock ch. 28 00
Lincoln, Cong. ch. and so. (of wh. a memorial, 5), 119 25
Lowell, 1st Cong. ch., 12; Eliot ch., Rodolphus Stevens, 10, 22 00
Newtonville, Central Cong. ch. 100 00
Reading, J. M. Carleton, 5; A friend, 3, 8 00
Somerville, Franklin-st. ch., m. c. 28 00
Tewksbury, Cong. ch. and so., add'l, 19 00
Waltham, Trin. Cong. ch. 29 00
West Newton, 2d Cong. ch. 49 25
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings, 200; do., m. c., 50.84, 250 84
Woburn, Fred. L. Marion, 2 00--1,266 65

Middlesex Union.
Harvard, John Paine Torrey, 1 00
Lancaster, Cong. ch. and so., 2; Edward Phelps, 51.28, 53 28
Leominster, Orth. Cong. ch. 22 85
Townsend, A friend, 1 00——78 13

Norfolk county.
Braintree, 1st Ch. and so., Storrs Ladies' F. M. Soc'y, 50; do., m. c., 9.25, 59 25
Cohasset, Mrs. Cornelia Richards, for a bell for Mongwe Station, East Central Africa, 40 00
Hyde Park, 1st Cong. ch. 48 96
Norfolk, Cong. ch. and so. 3 45
North Cohasset, Miss P. A. Hallett, 5 00
Sharon, Cong. ch. and so. 50 66
South Weymouth, 2d Cong. ch. 37 00
Wollaston, Cong. ch. and so. 12 00——256 32

Old Colony Auxiliary.
Lakeville, A constant reader of the *Missionary Herald*, 2 00
Mattapoisett, Mrs. P. G. Hubbard, 5 00——7 00

Plymouth county.
Brockton, Porter Evang. ch. (of wh. m. c., 68.28), 203 78
Hanover, 1st Cong. ch. and Sab. sch. 10 00
Hanson, Cong. ch. and so. 11 12
Kingston, Mayflower Cong. ch., 10; do., A friend, 25; do., A friend, 20, 55 00
Middleboro', Central Cong. ch. 136 19
Plymouth, Ch. of the Pilgrimage, 75 39
Rockland, Cong. ch. and so. 75 00
Whitman, Caroline H. Whitman, 50 00--616 48

Suffolk county.
Boston, Old South ch., 1,374.75; Mt. Vernon ch., 1,000; 2d Church (Dorchester), 509.66; Eliot ch. (Roxbury), 273.28; Central ch., 107; Mrs. Walter Baker, 100; H. Wellington, 100; Rev. and Mrs. Edward Strong, 25; George P. Smith, 10; Rev. R. B. Howard, 5; Box in Cabinet, 2.01, 3,506 70
Worcester county, North.
Ashburnham, 1st Cong. ch. 42 76

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Southville, ——, 10 00
West Boylston, 1st Cong. ch. 24 00
Worcester, Philip L. Moen, 1,000 00--1,034 00

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Douglas, Cong. ch. and so. 14 65
Grafton, Evang. Cong. ch. 83 29
Millbury, 2d Cong. ch., to const. FREDERICK K. HODGMAN, H. M. 100 00
Northbridge, 1st Cong. ch. 35 00
Whitinsville, Cong. ch. and so. 2,057 67--2,290 61
19,111 07

Legacies. — Boston, Hollis Moore Memorial Trust (for books in educational institutions at Aintab and Marash), by Rev. E. K. Alden, Residuary Legatee, 850; Mrs. Charlotte A. Stimson, 60, 910 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x, 186 74
Wareham, Edmund N. Thompson, by Mrs. A. P. Thompson, Ex'x, add'l, 1,000 00--2,096 74
21,207 81

RHODE ISLAND.

Barrington, Cong. ch. and so., to const. MORRIS W. HOUSE and MARY T. WOOD, H. M. 225 00
Bristol, 1st Cong. ch. 70 37
East Providence, A friend, 200 00
Newport, United Cong. ch. (of wh. from T. T., to const. ELIZABETH DUNN, H. M., 100), 262 00
Pawtucket, W. H. Tolman, 3 00
Providence, Union Cong. ch., 1,524.79; Pilgrim Cong. ch., 93.88, 1,618 67
Westerly, Cong. ch and so. 50 09--2,429 13

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 72 70
Brookfield, Cong. ch. and so. 29 55
Darien, Cong. ch. and so. 55 00
Fairfield, 1st Ch. of Christ, 38 87
Long Ridge, Cong. ch. and so. 3 00
Norwalk, 1st Cong. ch. 102 78
Southport, Cong. ch. and so., add'l (of wh. m. c., for Africa, 40), 115 00
Stratford, Cong. ch., 52.50; do., m. c., 10.50; Oronoque, m. c., 5, 68 00——484 90

Hartford county. E. W. Parsons, Tr.
Glastonbury, Jas. B. Williams, 200 00
Hartford, Pearl-st. Cong. ch., George E. Sanborne, 50; Roland Mather, 500, 550 00
Unionville, 1st Ch. of Christ, 33 77——783 77

Litchfield co. G. M. Woodruff, Tr.
Kent, 1st Cong. ch. 18 42
New Hartford, Cong. ch. and so. 15 00
Thomaston, Cong. ch. and so. 48 46——81 88

Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 9 69
East Haddam, 1st Cong. ch. 59 86
East Hampton, 1st ch. and so. 30 00
Haddam, 1st Cong. ch. 31 54——131 09

New Haven co. F. T. Jarman, Ag't.
Birmingham, Cyrus Brewster, 20; Geo. W. Shelton, 5, 25 00
Fairhaven, 2d Cong. ch. 100 00
Milford, 1st Cong. ch. 220 29
New Haven, United ch., m. c., 5.75; J. L. Ensign, 30, 35 75
Oxford, Cong. ch. and so. 7 87——388 91

New London co. L. A. Hyde and H. C. Learned, Trs.
New London, 1st Ch. of Christ, m. c. 12 46
North Stonington, Cong. ch. and so. 152 00
Norwich, Park ch., thank-offering, 50; Rev. W. S. Palmer, 10, 60 00
Preston, Cong. ch. and so. 19 00——243 46

Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 48 00
Rockville, 2d Cong. ch. 220 43
Stafford Springs, A friend, 1 00
West Stafford, Cong. ch. and so. 11 00——280 43

Windham county.
Danielsonville, Westfield Cong. ch. 100 00
Hampton, Cong. ch. and so. 43 80
Plainfield, 1st Cong. ch. 23 25

Pomfret, A friend,	2 00		
South Killingly, Cong. ch. and so., 8.25; Rev. W. H. Beard, 5,	13 25		
Westford, Cong. ch. and so.	5 00		
West Killingly, John Waldo,	10 00		
West Woodstock, Cong. ch. and so.	6 20	—203	50
		2,597	94
Legacies. — East Windsor, Samantha Wells, by M. H. Bancroft, Ex'r,		1,755	24
		4,353	18

NEW YORK.

Auburn, A friend, to const. JAMES A. SEYMOUR, H. M.	100 00		
Bay Shore, Cong. ch. and so.	3 40		
Belleville, G. B. Cleveland,	5 00		
Berkshire, 1st Cong. ch.	57 55		
Brooklyn, Ch. of the Pilgrims, "J. L. P.," 50; Clinton-ave. Cong. ch., add'l, 25; "A. L. M.," 15; Emily Gesswein, 1.25; A friend, 1,	92 25		
Buffalo, Westminster Pres. ch., A lady,	10 00		
Canaan Four Corners, Cong. ch. and so.	12 48		
Candor, 1st Cong. ch.	25 00		
Churchville, Union Cong. ch.	31 00		
Corning, Young Peoples' Chris. Asso'n of 1st Pres. ch., for Mrs. Hubbard, Sivas, Turkey,	5 10		
Deansville, Rev. Samuel Miller,	9 00		
Frewsburg, Martin L. Moore,	2 00		
Homer, J. M. Schermerhorn,	200 00		
Howells, Cong. ch.	7 00		
Lisbon, 1st Cong. ch., 12; Mrs. Wm. Sheldon, 1,	13 00		
Lisle, Cong. ch. and so.	10 00		
Moravia, Cong. ch. and so.	15 00		
Mt. Sinai, Miller's Place, m. c.	19 47		
New York, Madison-ave, Pres. ch., Z. Stiles Ely, 1,000; Jos. K. Chickering, 20; "L. A. B.," 5; C. T. Kilborn, 1,	1,026 00		
Odgensburg, 1st Cong. ch.	14 52		
Phœnix, 1st Cong. ch.	15 00		
Warsaw, Thank-offering,	24 90		
West Bloomfield, Cong. ch. and so.	82 70	—1,770	37
Legacies. — Goshen, Gabriel C. Finn,	1,000 00		
Greenport, Flenda Read Kibbe, by B. D. Skinner,	50 00	—1,050	00
		2,820	37

PENNSYLVANIA.

Audenried, Horeb Cong. ch.	5 00		
Philadelphia, Chas. Burnham, 200; "Dundee," 90; John Sparhawk, 10; Chas. W. Sparhawk, 10,	310 00		
Pittsburg, 1st Cong. ch., 36.24; Rev. T. Edwards, 10,	46 24		
Plymouth, Pilgrim Cong. ch.	3 00	—364	24

NEW JERSEY.

East Orange, "L. F. H."	10 00		
Irvington, Rev. Almon Underwood, to const. Mrs. ELIZABETH P. UNDERWOOD, H. M.	100 00		
Long Branch, A friend	2 00		
Newark, Belleville-ave. Cong. ch., 261; A friend, 1.10,	262 10		
Orange Valley, Cong. ch., m. c.	3 68	—377	78

DISTRICT OF COLUMBIA.

Washington, Rev. Peter Parker, D.D., 100; "A. L. S.," 20,		120	00

FLORIDA.

Daytona, Cong. ch.		5	00

ALABAMA.

Shelby Iron Works, Evang. Union ch.		37	10

TENNESSEE.

Grand View, Cong. ch.		8	00

TEXAS.

San Antonio, ——,		2	00

OHIO.

Cincinnati, Columbia Cong. ch.	23 96		
Claridon, 1st Cong ch. (of wh. m. c., 5),	26 43		
Columbus, Rev. Benj. Talbot,	1 00		
Edinburgh, Cong. ch., add'l,	1 00		
Harmar, Cong. ch.	140 00		
Ironton, 1st English Cong. ch.	10 00		
Medina, Young Peoples' Mission Circle of 1st Cong. ch.	11 00		
North Ridgeville, Cong. ch.	2 00		
Oberlin, 1st Cong. ch., 78.96; 2d Cong. ch., 55.74,	134 70		
Twinsburg, Cong. ch., to const. LUTHER H. NICHOLS, H. M.	100 06		
Wellington, 1st Cong. ch., to const. W. H. FISHER, H. M.	110 00	—560	15
Legacies. — Hanging Rock, Mrs. Rachel R. Hamilton, by Robert Peebles, Ex'r, int.		30	00
		590	15

ILLINOIS.

Albany, A friend,	10 00		
Atkinson, Cong. ch.	5 00		
Avon, Mrs. Elisabeth Churchill,	5 00		
Brimfield, Cong. ch.	22 00		
Cable, Cong. ch.	4 42		
Chicago, Union-park Cong. ch., m. c., 17.33; Rev. Henry Willard, 50,	67 33		
Du Quoin, Rev. W. Arms,	10 00		
Farlow Grove, Cong. ch.	3 25		
Forrest, Cong. ch.	24 28		
Galesburg, 1st Ch. of Christ, 10; Mrs. E. T. Parker, 10,	20 00		
Geneva, A member of Cong. ch.	100 00		
Gridley, Cong. ch.	11 32		
Griggsville, Cong. ch.	25 75		
Lake Forest, Rev. W. A. Nichols,	10 00		
La Prairie Centre, John Crawford,	10 00		
Lee Centre, Cong. ch.	9 60		
Malta, Cong. ch.	18 00		
Morrison, Cong. ch.	35 00		
Nora, G. W. Warner,	10 00		
Oak Park, "S. J. H."	30 00		
Odell, Mrs. H. E. Dana,	10 00		
Ontario, Cong. ch.	21 00		
Payson, Cong. ch.	25 00		
Peoria, Rev. A. A. Stevens,	15 00		
Plainfield, Mrs. Edward Ebbs,	10 00		
Plano, Cong. ch.	4 30		
Princeville, Olive L. Cutter,	5 00		
Rockford, T. D. Robertson,	50 00		
Roseville, Cong. ch.	11 12		
Rutland, Cong. ch.	4 00		
Sheffield, Cong. ch.	40 50		
Shirland, Cong. ch.	2 00		
South Chicago, Cong. ch.	8 70		
Warrensburg, Geo. Gilman,	1 00		
Wheaton, Mrs. L. A. Guild,	5 00	—643	57
Legacies. — La Moille, Dr. J. R. Jones, by Mrs. J. R. Jones,		1,000	00
		1,643	57

MISSOURI.

Boonville, "Gratitude, by W. H."	50 00		
Cameron, Cong. ch.	8 20		
Dunlap, Cong. ch.	3 00		
Kansas City, 1st Cong. ch.	195 96		
Meadville, Cong. ch.	7 00		
North Springfield, 1st Cong. ch., to const. AURELIA HARWOOD, H. M.	100 00		
St. Louis, Plymouth ch.	45 32	—409	48

MICHIGAN.

Allendale, Cong. ch.	4 00		
Almont, Cong. ch.	15 75		
Baldwin, Cong. ch.	2 84		
Banks, Cong. ch.	5 57		
Benzonia, Cong. ch.	28 25		
Canandaigua, Cong. ch.	3 00		
Coloma, Cong. ch.	4 21		
Covert, Cong. ch.	14 00		
Croton, Cong. ch.	80		
Detour, Union Meeting,	1 25		
Grand Haven, Cong. ch., 7.50: Mrs. A. A. French, 1,	8 50		
Grand Junction, Cong. ch.	3 00		

Grand Rapids, Trinity Cong. ch. 100 00
Hancock, Cong. ch. 87 82
Hilliards, Mrs. L. A. T. Pomeroy, 2 00
Hillsdale, Rev. Hiram Smith, 10 00
Hubbardston, Rev. W. H. Skentlebury and wife, 5 00
Niles, William Wares, 20 00
Northport, 1st Cong. ch. 1 50
Perry, Cong. ch. 4 92
St. Joseph, Cong. ch. 51 50
Stockbridge, Mrs. Rhoda W. Reynolds, 3 00
Travers City, A friend, 10 00
Union City, Cong. ch. 84 99
Watervliet, Plymouth Cong. ch. 12 33
——, A thank-offering, 10 00—494 23

WISCONSIN.

Alderly, James Thomson, 5 00
Arena, Cong. ch. 7 00
Baraboo, Cong. ch., 5.90; Mrs. A. S. Clark, 25, 30 90
Browntown, H. Lathrop, 5 00
Darlington, Cong. ch. 14 00
Eau Claire, 1st Cong. ch., 50; 2d Cong. ch., 5.50, 55 50
Hartland, Cong. ch. 10 00
La Crosse, Cong. ch. 75 00
Lake Geneva, Mrs. Geo. Allen, 5; Gurdon Montague, 4, 9 00
Monroe, "Our family missionary box," 5.20; Miss F. A. Locke, 5, 10 20
Pittsville, Cong. ch. 2 00
Plymouth, Ply. Cong. ch., Y. P. S. of C. E. 4 00
Racine, Welsh Cong. ch., 12.17; Jane Parry, 7, 19 17
Ranney, Geo. H. Starr, 10 00
Ripon, 1st Cong. ch. 122 75
Waukesha, Cong. ch. 38 60
Waupun, 1st Cong. ch. 26 85
Wauwatosa, Cong. ch. 48 85
West Salem, Cong. ch. 10 41
Windsor, Rev. Elmer Butler, 2 00—506 23

IOWA.

Anita, Cong. ch. 10 00
Blairstown, Mrs. Jane H. French, 25 00
Charles City, 1st Cong. ch. 19 38
Chester Centre, Cong. ch. 19 33
Davenport, Julius A. Reed, 25 00
Denmark, Kellogg Day, 14 00
Des Moines, Mrs. Lucinda N. Buell, 25 00
Ft. Atkinson, Cong. ch. 10 00
Grinnell, Cong. ch. 12 46
Hawarden, Soc'y of Chris. Service, 3.18
Hull, Cong. ch. 19 75
Kellogg, 1st Cong. ch. 12 80
Monticello, Cong. ch. 18 49
Mt. Pleasant, A friend of missions, 10 00
Otho, Cong. ch. 4 60
Postville, Cong. ch. 13 25
Salem, Rev. D. D. Tibbets, 5 00
Spencer, 1st Cong. ch. 12 00
Wittemburg, Cong. ch. 12 00—271 24
Legacies.—Mrs. Harriet L. Rollins, add'l, by S. A. Merrill, Adm'r. 3,512 50
3,783 74

MINNESOTA.

Anoka, 1st Cong. ch. 10 00
Dexter, Cong. ch. 1 63
Grand Meadow, Cong. ch. 2 07
High Forest, Cong. ch. 5 45
Lake Benton, 1st Cong. ch. 5 25
Madelia, B. C. Sanborn, 5 00
Minneapolis, Plymouth ch., 86.61; Vine Cong. ch., 15; Open Door ch., 6.25; Pilgrim ch., "F. W. L.," 5, 112 86
Monticello, Cong. ch. 6 65
New Richland, Cong. ch. 5 00
Plainview, Cong. ch. 12 50
Rochester, Cong. ch. 31 96
Rushford, Cong. ch. 2 50
Sleepy Eye, Cong. ch. 4 05
Springfield, Cong. ch. and out-station, 2 00
St. Charles, 1st Cong. ch. 3 65
Stewartville, Cong. ch. 3 08
Wabash, Cong. ch. 7 74
Walnut Grove, Cong. ch. 1 00
Waterville, Cong. ch. 3 06
——, Friends, 60 00—285 45

KANSAS.

Chapman, Cong. ch. 8 76
Chase, Cong. ch. 5 25
Haven, Cong. ch. 1 05
Manhattan, Cong. ch. 5 00
Milford, Cong. ch. 5 00
Paola, Cong. ch. 35 00
Sterling, 1st Cong. ch. 26 14
Topeka, North Cong. ch. 14 00
Valley Falls, Cong. ch. 12 50
Wakefield, Madura Cong. ch. 16 62—129 32

NEBRASKA.

Arborville, Cong. ch. 6 43
Aten, Cong. ch. 5 00
Blyville, Cong. ch. 5 00
Butler Co., 1st Cong. ch. 2 40
Cambridge, Cong. ch. 3 30
Friend, Cong. ch. 12 87
Humboldt, A friend, 105 00
Linwood, Cong. ch., with other dona., to const. Rev. MILO P. J. THING, H. M. 13 00
Maineland, Cong. ch. 1 60
Plymouth, Cong. ch., 3; Cong. ch. at schoolhouse, 2, 5 00
South Bend, Cong. ch. 3 40
Stanton, Cong. ch. 2 50
Syracuse, Cong. ch. 4 50—170 00

CALIFORNIA.

Berkeley, A friend, to const. THEODORE FISKE SAVAGE, H. M. 100 00
Ferndale, Cong. ch. 8 00
Fort Jones, A friend of missions, 9 00
Oakland, 1st Cong. ch., 26.35; J. C. Holbrook, 10, 36 35
Rio Vista, Cong. ch. 9 00—162 35

COLORADO.

Colorado Springs, For Africa, 5 00
Julesburg, Cong. ch. 4 00
Longmont, 1st Cong. ch. 7 25—16 25

WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ, 5 15

DAKOTA TERRITORY.

Chamberlain, Cong. ch. 5 00
Harwood, Cong. ch. 1 00
Howard, Cong. ch. 3 50
Oahe, Rev. T. L. Riggs, 5 00
Scotland, Rev. E. Jose, 25 00
Vermillion, 1st Cong. ch. 22 21—61 71

UTAH TERRITORY.

Park City, Cong. ch. 3 25

DOMINION OF CANADA.

Province of Quebec.
Montreal, Mrs. Catharine Duff, 5; "C. A.," 5, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, ——, A friend, 10 00
England, Chigwell, Miss S. L. Ropes, 75; York, Little Roderic Kendall Clark, 38c. 75 38
France, Paris, Rev. J. W. Hough, D.D. 25 00
India, Maratha Mission, H. B. Boswell, 38 00
Japan, De Witt C. Jencks, 70 00
Scotland, Helensburgh, Income from Legacy of Dr. Hugh Miller, for Ahmednagar Theol. Sem'y, 82 28
Turkey, Constantinople, Greek Cong., Pera, m. c., 8.80; Nicola Kouzoujouk, 4.40, 13 20—313 86

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19
For buildings at Smyrna and Kioto, and for schools, Bible Readers, outfits, and traveling expenses, 11,890 57 — 20,993 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 2,288 50

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, A friend, for support of pupil in Miss Kimball's school, Van, 20; Bath, Winter-st. Cong. Sab. sch., 75, 95 00
NEW HAMPSHIRE. — East Alstead, Cong. Sab. sch., 10; Northwood, Cong. Sab. sch., 10.85; Lyndeboro', Cong. Sab. sch., 10, 30 85
VERMONT. — Bethel, Cong. Sab. sch., 2.01; St. Johnsbury, 1st Cong. Sab. sch., 4, 6 01
MASSACHUSETTS. — East Granville, Young Peoples' Soc'y of Chris. Endeavor, 3.65; Pepperell, Young Peoples' Soc'y of Chris. Endeavor, 2.50; Springfield, Olivet Sab. sch., for Harpoot Mis. Sch., 30, 36 15
RHODE ISLAND. — Barrington, Cong. Sab. sch., 25; Newport, Grace Chapel Sab. sch., 76.82, 101 82
CONNECTICUT. — Bridgeport, Young people of Park-st. Cong. ch., for Turkey, 5 50
NEW YORK. — Mt. Sinai, Cong. Sab. sch., 4.75; Otisco, Youths' For. Miss. Soc., 13; Sherburne, Cong. Sab. sch., 23.32, 41 07
OHIO. — Claridon, 1st Cong. Sab. sch., 5; Greenwich, Cong. Sab. sch., 13.92, 18 92
ILLINOIS. — Wheaton, Cong. Sab. sch., for West Central Africa, 5 00
MICHIGAN. — St. Joseph, Cong. Sab. sch. 6 50
WISCONSIN. — New Richmond, Young Peoples' Soc'y of Chris. Endeavor, of Cong. ch., 3.32; Ripon, 1st Cong. Sab. sch., 7.28; Waupun, 1st Cong. Sab. sch., 10, 20 60
DAKOTA TERRITORY. — Lead City, Cong. Sab. sch. 1 00
TURKEY. — Mardin, Boys in the Training School, 2 50

370 92

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Campton, Cong. Sab. sch., 1; Deerfield, Cong. Sab. sch., 1.50, 2 50
VERMONT. — Stowe, Cong. Sab. sch., 8.83; West Charleston, Cong. Sab. sch., 8.50; Windham, Cong. Sab. sch., 1, 18 33
MASSACHUSETTS. — Attleboro', 1st Cong. Sab. sch., 70c., Ipswich, Linebrook Sab. sch., 2; Scotland, Edith Leonard's Sab. sch., class, 50c.; Sunderland, 1st Cong. Sab. sch., 26.06; Townsend, Cong. Sab. sch., 5.20; Townsend Harbor, Union Sab. sch., 1; West Somerville, Cong. Sab. sch., 13.90, 49 36
RHODE ISLAND. — Westerly, Cong. Sab. sch. 6 00
CONNECTICUT. — Cromwell, Cong. Sab. sch., 1; Granby, 1st Cong. Sab. sch., 10; Hartford, Windsor-ave. Sab. sch., 12; Plainfield, Cong. Sab. sch., 2.50; Somerville, Cong. Sab. sch., 4.20, 29 70
NEW YORK. — Albany, 1st Cong. Sab. sch., 15; New York, "L. A. B.," 5; Rocky Point, Friends, 2.85, 22 85
NORTH CAROLINA. — Wilmington, Primary classes in Cong. Sab. sch. 4 04
ALABAMA. — Pratt Mines, Sarah J. and Francis Lidyard, 1 00
OHIO. — Cincinnati, Columbia Cong. Sab. sch., 3.50; Cleveland, Plymouth, Cong. Sab. sch., 2; Greenwich, Cong. Sab. sch., 9.28; Lorain, Cong. Sab. sch., 5.20; Oberlin, 2d Cong. Sab. sch., 20, 39 98
INDIANA. — Indianapolis, Charley and Fannie Adams, 20
ILLINOIS. — Plainfield, Cong. Sab. sch. 40
WISCONSIN. — Mazomanie, Cong. Sab. sch., 1.30; Platteville, Pearl Gatherers of Cong. ch., 1.40, 2 70
IOWA. — Centerdale, Winfield S. Pearson, 10c; Farragut, Cong. Sab. sch., 10; Muscatine, Cong. Sab. sch., 80c.; Springdale, C. W. and H. B. Pearson, 20c. 11 10
WASHINGTON TERRITORY. — Skokomish, Little Workers, 70
DAKOTA TERRITORY. — Lead City, Cong. Sab. sch. 5 00
DOMINION OF CANADA. — Rockwood, Lewis J., Joseph A., and Mary A. Harris, 30c.; Wiarton, Cong. Sab. sch., 4, 4 30

198 16

Donations received in August, 59,451 93
Do. (Thank-offerings) received in August, 36 00
Legacies received in August, 12,492 57
Less legacy from Homer, N. Y., ackg'd in Jan'y *Herald*, transferred to Gen. Perm. Fund, 9,987 50 — 2,505 07

61,993 00

Total from September 1, 1885, to August 31, 1886: Donations, $384,247.98; Legacies, $107,190.97 = $491,438.95.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MASSACHUSETTS. — Haverhill, A. P. Nichols, for the poor people of Hadjin, 100 00
NEW YORK. — New York, "L. A. B.," for Hadjin, 5 00 — 105 00

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

MAINE. — Portland, High-st. ch. 100 00
MASSACHUSETTS. — Medford, Mystic Sab. sch. 25 00
CONNECTICUT. — Berlin, A friend, 5; East Hartford, Rev. Chas. S. Nash, 5, 10 00
NEW YORK. — Brooklyn, Amy Halliday, 5; Buffalo, Mrs. E. L. Goodhue, 1; Haverstraw, Rev. A. S. Freeman, 10; Hornellsville, Pres. ch., 14; West New Brighton, Mrs. T. A. Leggett, 50, 80 00
PENNSYLVANIA. — East Smithfield, Cong. ch., 35.79; Pittston, Mrs. W. C. Gildersleeve, 25, 60 79
NEW JERSEY. — Long Branch, Cornelia Buck, 7; Plainfield, Mrs. E. L. Goddard, 5; Princeton, J. T. Duffield, D.D., 10; Somerville, Rev. E. G. Read, 20; Trenton, E. Grant Cook, 25, 67 00
TENNESSEE. — Grand View, Cong. ch. 2 00
CALIFORNIA. — San Francisco, Rev. John Carrington, 25 00

369 79

For Young People.

"OLD LESTER."

During the War of the Rebellion there died among the Choctaws, west of the Mississippi, an aged negro, who had, in early life, been brought as a slave from Africa. Rev. Mr. Treat, the late beloved Secretary of the American Board of Missions, had become acquainted with this man, called "Old Lester," in a visit which he made to the Choctaws in 1848.

SLAVES AT WORK IN AFRICA.

At Pine Ridge the missionary, Mr. Kingsbury, had said to Mr. Treat: "Before you return to Boston, I want you to see Old Lester. He is an old slave, and I do not know but he prayed the Choctaw Mission into existence."

A few days later, as these gentlemen were driving from Good Land to Pine Ridge, Mr. Kingsbury reined up at an Indian house, near which stood a low cabin. They entered the cabin, for it was the home of Old Lester. There he sat,

his form bent by the weight of years, and his hair partly white. He came forward and said: "T'ank God, me see dee once more, Massa Kingsbury." And he went on for some time, giving thanks for many mercies in the most hearty, profuse, and original way. Mr. Treat sat down by his side, and asked him to tell the story of his life. Old Lester replied in broken English, often difficult to be understood. He said that he was born in West Africa, two or three days' journey from "The River," as he called the Atlantic Ocean, and that he lived there till he was about twenty years old. He knew nothing of God, nothing of a hereafter. He did not know that he had a soul, and thought that when he came to die he "should rot in de ground." All his people were just as ignorant.

One day he was told that if he would go to another village, two or three miles away, he should have some rum. He set out, but there were some of his own countrymen lying in wait for him at a convenient spot, who caught him and "sold him to the river" as a slave. "White people no catch me," said Lester; "we catch one noder. Dey tie my hands; me cry, 'cause me lose fader, moder, sister, but it do no good. Me no saw dem any more."

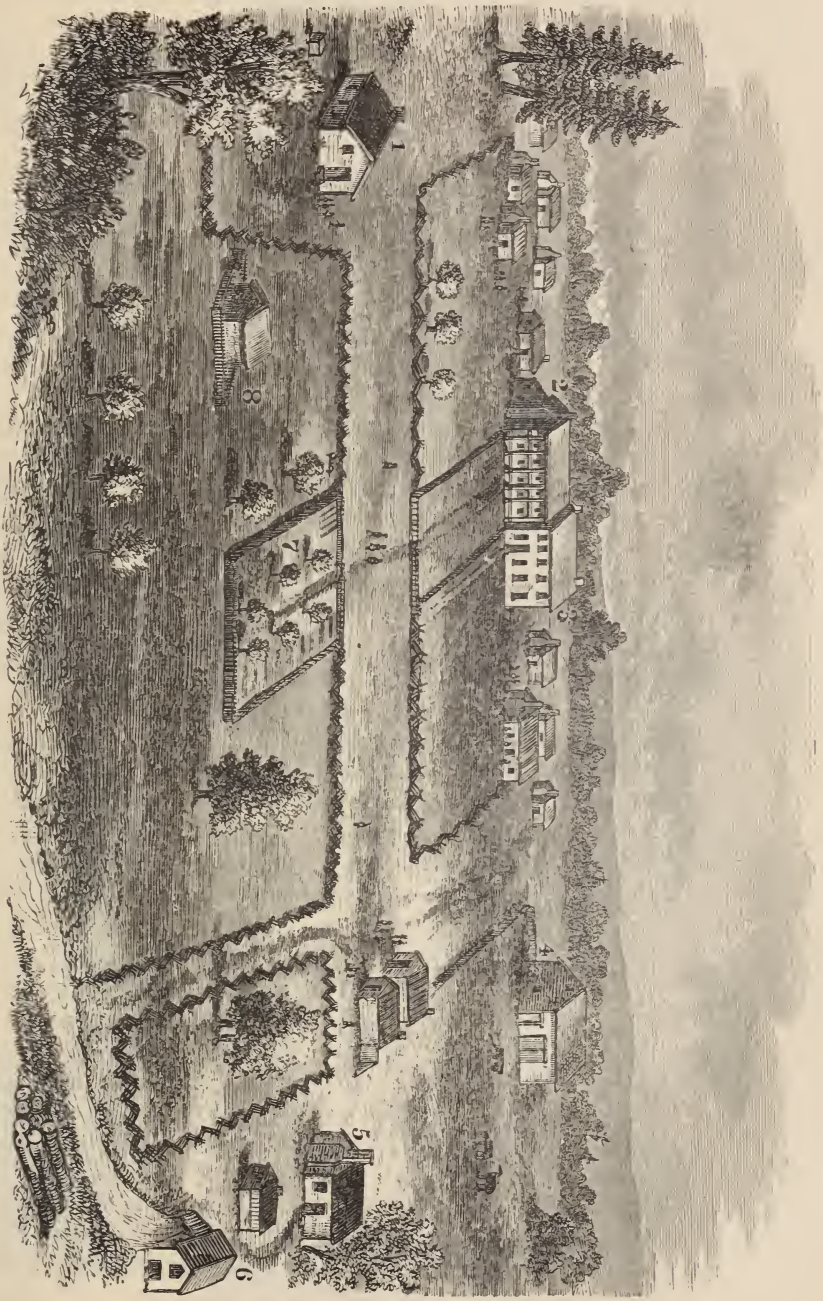
He was put on board a slave-ship, brought to Savannah, and sold to a Georgia planter. This was in the old days, before the slave-trade was abolished. After a while he learned to talk with the other slaves, who had been born in this country. "De old black people tell me 'bout de Saviour," said Lester. "Dey say: 'Lester, you wicked.' Me say: 'No, me no wicked.' Dey say: 'You no pray, you go to hell.' Me say: 'Me no go to hell, me rot in de ground.' Dey keep on talking. Den me feel very wicked; me mus' go to hell. But me pray to God; me find de Saviour. Me sorry when dey catch me, but me no sorry any more. De mittonary once ask me if I want to go back to Africa. Me say: 'No, 'cause wicked men dere.' Me glad me come here. Dey kill me in Africa, long ago, and me go to hell. T'ank God, he bring me here. Me know 'bout de Saviour now."

"Are you happy, Lester?" asked Mr. Treat. "Me put my heart on de Saviour, den me happy," answered he. "We hab noting. We go de same way we come. De world is noting. Me no want dis world any more, but me stay as long as God please; when me die, no trouble more. No for my goodness, but for de blood of Jesus. Me black man, but de way de same to find de Saviour as for white man."

Lester was not allowed to spend his life in Georgia among the Christian negroes who had told him of the love of Christ. He was taken to Tennessee. This was a sorrow, for he was afraid he should not hear the gospel any more. But he did hear it, and was glad. He never forgot to pray for those he had left, and would say: "Lord, bless Christian friends clean to Georgia; be leaning-post for dem in de great day." After a time he was again sold to a half-breed Indian of the Chickasaw tribe, and was taken to Mississippi. There was no missionary there, but Lester gave himself to prayer. His heart was greatly burdened by the condition of the Indians, for he was the only Christian in all that region. His courage and faithfulness were all needed, but the Lord was with him to protect and save.

At one time his Chickasaw master, in a drunken debauch, commanded him to stop praying, and said: "If you don't stop, I 'll shoot you!" Promptly and firmly

he replied: "Massa, me mus' pray; me can't lib widout pray." The reckless Indian took his loaded gun, and Lester thought his last hour had come. The



BRAINARD. THE FIRST STATION OF THE AMERICAN BOARD AMONG THE INDIANS.

gun was raised, sighted, fired. To his great surprise he found himself unhurt. "God keep me," was his simple explanation. But the angry Indian again

repeated his command and threat. Lester made but one answer: "Massa, me mus' pray; me can't lib widout pray." Again the Indian loaded his gun. The poor slave could not hope to escape a second time, but he resolved to be true to his Saviour. The gun was raised and sighted, but just as it was on the point of being fired the Indian's son-in-law struck it up, and saved the negro's life. "Did your master try to stop your praying afterward?" asked Mr. Treat. "No, Massa," answered Lester; "he know do no good. He know he could n't make quit."

Remembering what Mr. Kingsbury had said about Lester's praying the Choctaw Mission into existence — the Choctaws and Chickasaws were one tribe at first — Mr. Treat said: "How came you to pray that the gospel might be sent to the Indians?" "Why, Massa," he replied, "me pray for all de world." "But how came you to pray for all the world?" "De Lord Jesus Christ put it into my heart. Nobody tell me to pray for all de world. De Saviour put it in my heart. He no come to die for one, but for de world, and me mus' pray for de world. Me want ebbery soul get hisself to heaben."

After a time the Lord answered Lester's prayer, and missionaries came to labor among the Indians. It must have been a great surprise to them to find that a poor slave had been their pioneer. "He was the only praying man in the Choctaw nation that we ever heard of," they said, "We thought him a man of prayer all the day long." He used to visit the missionaries when they were sick, and they would ask him to pray before leaving. He always did so without the least hesitation, and his quaint expressions were well remembered, such as these: "Lord, help the mittonary put one foot 'fore toder, and preach de gospel ebberywhere." "We see dis minute; we can't tell for de next minute." "Lord, have mercy on drunker maker and gospel 'buser."

Lester fully expected his prayers to be answered. Mr. Byington once said to him: "You come here alone these dark nights, are you not afraid?" The distance was two miles. "What me afraid for? Me close to God," answered Lester. "But there are wolves and catamounts in the woods." "Oh!" explained Lester, "me pray to God 'fore me start. Me tell him me go see his servants the mittonaries. Me ask him to take care of me till me come back. Den me come. Me not afraid: God take care of me."

At the close of Mr. Treat's talk with Lester an Indian child was baptized in the house near by. After the rite was administered Mr. Kingsbury turned to Mr. Treat and their black friend, who had come in with them, and said: "I wish you to pray, both of you." Lester's prayer had one burden. Ten sentences, by actual count, closed with this one petition: "Carry the gospel to ebery nasun." "How he did it," wrote Mr. Treat, "by what divinely imparted facility of arrangement, I could not tell. I could only say, such is his compassion for the heathen, from his personal knowledge of their wretched condition; such is his desire that He who died for the nations may reign over them, that, in his mind, the duty, the privilege, the blessedness of bearing to them the unsearchable riches of Christ take precedence of every thing else. Lester pronounced his benediction upon us, and we resumed our journey. But that humble cabin, with that stooping figure patiently waiting for the house not made with hands, eternal in the heavens, will never be forgotten till memory shall surrender its hold upon the past."

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